The Pastor

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ARCH, 1956

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.

The Pastor

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The Pastor's Life and Thought

Your Right to Say It—Letters to the Editor 1
Methodism's Musical Chairs—*Hiley Henry Ward* 2
Are We Headed Toward Formalism in Worship?—*Nolan B. Harmon* 3
The Belfry Bat—*O'Linn McGuire, Jr.* 4
Monday Morning—*Emory Stevens Bucke* 5
Has the Church Been Too Successful?—*C. Stanley Lowell* . . 6

World Parish

Editorial—*Newman S. Cryer, Jr.* 7
Slants on the Current Scene—*Charles F. Boss, Jr.* 8
Preview 9
General Conference 10
News Briefly Noted 11

The Pastor's Work

Preaching Reveals Our Feelings—*Dwight E. Stevenson* . . . 12
Eastertide Preaching 13
Toward Mending Marriages—*H. Walter Yoder* 14
Inventory for Infant Baptism—*James H. Bailey* 15
Counselor's Workshop—*John Dixon Copp, Carroll A. Wise* . . 16
Audio-Visual Resources 17
Choral Communion Service—*Douglas H. Henderson* 18
Communion in the Upper Room—*Cedric M. Powell* 19
Idea Forum—*Webb B. Garrison, Robert W. Moon* 20
Locating Those Lost Sheep—*Austin H. Armitstead* 21
Plan Your Vacation School Early—*Donald Simms, Jr.* 22
An Outline Study of the Committee on Pastoral Relations—*Nat G. Long* 23

Books & Ideas

The Fountain 24
New Books on Pastoral Psychology—*Carroll A. Wise* 25
Reviews—*Charles R. Britt, Allen Cabaniss, George B. Caird, Lyn H. Corson, Kendig Brubaker Cully, W. J. Cunningham, John T Galloway, Woodrow A. Geier, E. G. Homrighausen, Willia Warren Sweet, Wilson O. Weldon, W. C. Westenberger, Walter Williams* 26
Books Briefly Noted 27

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Your Right to Say It

RTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

More Information

I am interested (page 18 of THE nuary) in "Rural Churches Get Privilege." Can you be more Where does your information n? What is the number of the post office doesn't seem to have n on this and can of course do ıtil they can get specific informa-

RUSSELL H. SCHMITZ
st Church
e, Iowa

The new postal regulation, Sec-2 of the *Postal Manual*, permits o enter their regular periodicals, of frequency of issue, as second-matter without maintaining a on list other than membership "President Signs Bill Aiding Iailings," Nov., 1955, p. 19.] To ed, bulletins, parish papers, etc., t all postal requirements, which ı entry fee, and the matter must d. Further information on the iling, reported in January, has ved from the Post Office depart-is reported in this issue (p. 14) of R.—ED.)

Places

We wish to express our sincere on for the long overdue article, ı Bigler, "When the Clubs Come ?" [Dec., p. 23].

s a very thorough analysis of this stion and the putting of each, d club, into its proper place. . . .

W. H. GILLIS
Methodist Church
Ill.

aboratory Approach

One word of exception, please, ceptive writing by Vernon Bigler, e Clubs Come to Church." . . . all it is by no means clear what by parish. The preferred defini-ins to a certain geographical area ed in scope. John Wesley baptized red definition when he said, "The ny parish." Bigler uses the word if it were synonymous with the munity. It is a ministerial func-keep awake a consciousness of le parish and world-wide com-

y, however, there is the problem ring individuals under a micro-ome theological laboratory rather ying, understanding, and minis-to them in "real life" environ-lationships.

ppointed to a pulpit to be a to Mike Smith—man, husband, father, employee and perhaps employer as well, Lion, volunteer fireman, Mason, citizen. . . .

A regular church schedule should not be at the mercy of our hundreds of clubs. But a special afternoon service which will not conflict with the regular program of my own or neighboring churches, and during which you would seek to preach the higher commitment, would be in order; or better yet, a special service at which all of the clubs (or members of clubs) assemble together as a symbol of the more total community. . . .

RALPH L. MINKER, JR.
Atlantic Methodist Church
Ocean City, Md.

The Lodge and the Church

EDITOR: . . . I believe that Mr. Bigler is dealing with a problem here that is far more complex than we have stopped to realize. As he so correctly states, the lodges attempt "to give a sense of spiritual security and adequacy which in reality only the church can completely give to man."

A great deal of education is needed for our people today on this matter. Just as we feel marriage is an institution that should be completely sanctioned by the church, our people should be made to understand that death is also a part of life that should have the care of the church, and does not require the blessings of a lodge to make it complete.

Our people should be made to realize that civic clubs, lodges, etc., are fine in their place, but their place is not in the interpretation and presentation of worship and religion.

KENNETH R. REED
Methodist Church
Benbrook, Tex.

Distraction

EDITOR: It struck me as amusing that on the same page that you were discussing the minister's retreat [Jan., p. 4] and a subhead, "Avoid Distractions," you had a cartoon of a minister without his pants on.

More important, I enjoyed the article after the cartoon.

DUANE MANNING
Paton, Iowa

Pinpointed the Issue

EDITOR: I read with interest the letter in the December issue from Roy C. DeLamotte [p. 48]. I feel Brother DeLamotte should be congratulated for the moral courage he displayed in this situation. It will not be many years before the entire Methodist Church will be publicly ashamed of incidents such as his and, while it has meant temporary hardship for him, I feel certain it will be a matter of increasing personal satisfaction for him to know that he was on the firing line of an important battle and that he was committed in a very real way.

His experience was most beneficial to the church in that it pinpointed a single issue very clearly and, because of its distinctly personal nature, there is no doubt that it will mean more in the long run—and probably in the short run as well—than reams of resolutions by official church bodies. . . .

Hats off to a Methodist preacher who has acted in the courageous tradition of our great church.

R. BRUCE POYNTER
Lovely Lane Methodist Church
Baltimore, Md.

Proposes Legislation

EDITOR: When the "Plan of Union" in Methodism was being voted upon many persons went along with it with considerable reluctance because of the race segregation provision in the Central Jurisdiction. In the intervening years developments have taken place which make the Central Jurisdiction even less acceptable.

Memorials for and against retaining the jurisdiction have been forwarded already to the secretary of the General Conference. But has any thought been given to the possibilities of necessary legislation if there should be enough sentiment to abolish the Central Jurisdiction? In the hope of stimulating discussion as to how it might be done the following proposal is offered in the form of a possible memorial.

"To the General Conference of 1956 of The Methodist Church:

"The undersigned respectfully offers as proposed legislation amending the Constitutional 'Plan of Union' and the necessary provisions of the Discipline:

"A. In accordance with Section III of the Constitution (paragraph 10—1952 Discipline), the reading of Section VIII. Boundaries (Paragraph 26) shall delete after 'Central' the words 'The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America' and shall substitute therefor in brackets the words '(See Part IX-Boundaries).'

"B. If and when Section A above becomes an amended section of the Constitution the following changes in jurisdiction and annual conference boundaries shall become effective.

"1. Section I. Conferences of the Northeastern Jurisdiction. Paragraph 1740 of the 1952 Discipline shall be renumbered and paragraph 1767 shall become 1740 so that the Central Alabama Conference shall be included in the Northeastern Jurisdiction. After the same manner paragraph 1769 shall become 1741; 1771 shall become 1742; 1772 shall become 1743; 1776 shall become 1744; 1777 shall become 1745; 1783 shall become 1746, thus including in the Northeastern Jurisdiction the following present conferences of the Central Jurisdiction: Central Alabama, Delaware, Florida, Georgia, North Carolina, South Carolina, and Washington.

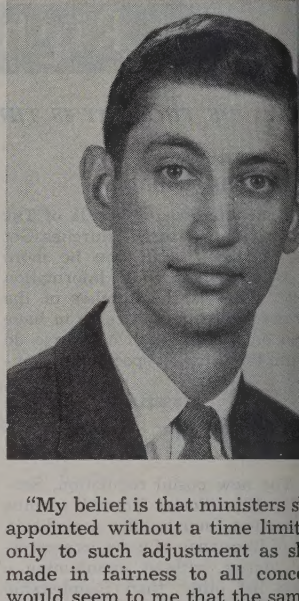
"2. According to the same plan paragraphs 1770, 1773, 1774, 1775, 1780, 1782

(Continued on page 48)

Methodism's Musical Chairs

One annual conference has adopted a new pattern of appointments. Is this an indication that Methodists are shaking loose from connectionalism?

By HILEY HENRY WARD



ONCE A YEAR Methodist ministers rise from their chairs and parade to annual conference, as though at a game of musical chairs. With the reading of appointments on the final day of annual conference, the music stops. Zoom! All of the ministers find themselves seated—some in new charges, some where they have been before.

This past June the Memphis annual conference decided to slow down the tune of annual appointments and came up with a radically different procedure. Beginning in the next quadrennium, ministers in the Memphis conference will stay seated for two-year periods. Bishop William T. Watkins will read appointments annually in order to conform to the Discipline (paragraph 432, section 1) but appointments will be made to stick for two-year periods except for necessary adjustments.

Other conferences (Kentucky, Minnesota) have talked of two-year appointments but Memphis is the first one to adopt the new pattern.

What do Methodists across the country think of this innovation and what are the implications?

For this article, three groups of representative Methodist leaders (two dozen bishops, plus lay leaders and rural and urban ministers) were asked for opinion on the Memphis resolution.

Say Proposal Is Illegal

There were three basic conclusions from this sampling. First, many of the bishops (G. Bromley Oxnam, W. Earl Ledden, Glenn R. Phillips, Fred Pierce Corson, Dana Dawson, Frederick B. Newell, Ralph S. Cushman, John Branscomb, Marvin A. Franklin, Edgar A. Love, Charles W. Brashares) maintain that the Memphis proposal is illegal.

"The request asks the bishop to do an illegal thing," says Bishop Oxnam. "The appointments of ministers, in accordance with the law of the church, are made annually. . . . The provision concerning district superintendents is also illegal. Why discuss an illegal proposal?"

Second, *no advantage* was seen in this proposal to lengthen appointments. "I cannot see that the resolution passed by the Memphis annual conference is of any value," said Bishop Gerald Kennedy. "The problems which come up, so far as appointments are concerned, will always come up, whether it be one- or two- or five-year appointments."

"I cannot see that it makes any especial difference whether a man is appointed for one year or two years or for life," says Bishop F. Gerald Ensley, "so long as the appointive power has the right to change his appointment when it seems necessary."

In the third place, most of those commenting, whether for or against the amendment, *favored longer appointments.* "All of us are anxious to have long pastorates," said Bishop Kennedy.

The longer pastorates have become an accepted fact. T. Newton Wise, pastor of the Tampa Heights church, Tampa, Florida, testifies that although he opposes the Memphis resolution, he is a "believer in a longer pastorate in The Methodist Church." His reason: "I have just recently ended a six-year ministry in Orlando, Florida, and without a doubt it was my most fruitful pastorate."

This fact is difficult to deny—the better a pastor and congregation know each other, the better and more efficiently will the needs of the congregation be met. It is the most "fruitful" ministry.

Once this premise is adopted, then there is a logical correlative to which Everett W. Palmer, minister of First church, Glendale, California, approaches, but to which his fellow Methodist colleagues hesitate to express explicitly. He says:

"My belief is that ministers s
appointed without a time limit
only to such adjustment as sh
made in fairness to all conc
would seem to me that the sam
which operate now when a mov
be made could be served in f
without the arbitrary require
reappointment at the end of a
time. This (elimination of
ments) . . . would tend to
longer pastorates in Methodis

Assuming the desirability
longer pastorate, then the ap
the condition is resolved in
Says Palmer: "I think the r
. . . is a *step* in the right d
(italics added).

The longer two-year app
(although it remains to be tes
step toward achieving the des
of longer pastorates. Althoug
remain for long periods in ce
city churches, this is not the
in the rural areas. Students b
and progressively climb up the
the bigger and better paying
One of the purposes of the
action is to encourage longer
service in the rural pastorate

Now it may be that Palmer
when he suggests the unlim
pointment system. At least th
to be the intention of the Mem
ference. For the two-year app
is not being brought in merely
or hold the pastor to two years
ice. It is being initiated essent
means of breaking with the ar
pointment method, with the lo
come (as admitted by those su
the conference action) being
appointments and ultimately
ments *sine anno et loco.*

If longer appointments are
then the longer appointment,
two or ten years, is the logica
sion. It is a step in the dir

HILEY HENRY WARD, formerly on the staff of *Christian Advocate,* is editor of Junior Publications with David C. Cook Publishing Company, Elgin, Ill.

ıg longer appointments over- eliminating flux in the rural ıd also minimizing the over-all ıl of change.

ɛr E. Mischke, superintendent Paris District, summarized the g of the Memphis conference rs: "Once removed from our psychology of change and ng under a plan that would con- encourage pastorates of two, ven six more years, our church ɔegin to have *more* long pastor- 'e all know that both churches stors of longer tenure and serv- e better records of achievement." ry at least in the sense of initia- ıs been made by the Memphis nce. The propriety of the action s yet to be determined.

ng Arguments

odists, however, remain radically , with a large host of laymen, rs, and especially bishops out- against it. Here are some of the advanced against it:

ccording to our present set-up inister and congregation are pro- and, if all goes well, the original ar appointment is tantamount to nded appointment."—Charles M. Wilmette, Illinois.

ınual conference is good for the of the church. "The chance of a good preacher stimulates the gation."—R. B. Spencer, lay Colorado Conference.

think it would discourage the weaker appointments and do no hatever for men in better grade ments."—a Texas pastor.

he present flexibility allows for eed of the situation."—Robert F. Central church, Albuquerque, exico.

e plan points to the creating of a l instead of an annual confer- Harold Bosley, First church, on, Illinois.

hat will be done with the new lmitted each year—namely the ry graduates on the odd years? and Bishop Glenn R. Phillips is question.

. . many ministers and congrega- ight feel that they were just out the two-year period."— B. McFall, First church, Bloom- Indiana.

o two-year appointments create ties in moving the misfits, ac- to Bishops Marshall R. Reed win E. Voigt and the lay leaders North Georgia, New York, Min- North Alabama, Memphis, and ıla Conferences.

very preacher should know that oes a good job, he can stay as long as he wishes" regardless of two-year appointments," says G. Stanley Lynch, Philadelphia Conference lay leader.

10. The argument from tradition is very strong among bishops. "The time-honored one-year appointment is desirable," says Bishop Edgar A. Love. With him most of the bishops and certain pastors agree. "There is a great deal of romance, almost magic, about our Methodist system," stated T. Newton Wise.

Reasons for Support

Here are reasons supporting the resolution:

1. The two-year appointment helps minister and congregation get to know each other better; to achieve long-range planning; to stimulate growth and creativity.—Henry Hitt Crane, Central church, Detroit.

2. "Such an experiment might be worth while if it would result in lengthening the average pastorate and in [revealing] to ministers their efficiency or inefficiency."—Bishop Ralph S. Cushman.

3. It will provide psychological relief. —Arthur B. Coole, Osage City, Kansas. "Theoretically it should be a notice to some contentious churches that they will have that certain minister for two years and that there would be no use in trying to build up antibodies to oust him the first year or every year," stated Coole, a former missionary to China.

4. "The tumult and constant jockeying for advantage will be lessened by knowing things are settled for two years."—J. P. Stafford, Mississippi Conference lay leader.

5. It will "help ameliorate the 'itinerant' complex which so often bedevils us," says Bishop Lloyd C. Wicke. "This may not be the answer to some of our difficulties, but is an intelligent attempt to help find some better answer."

While the battle lines are shaping up for and against the Memphis resolution, what can be said of possible trends in the Methodist system of appointments as might be indicated by the decision of the Memphis Conference?

The bishops again have divided opinions. "I do not see that it is necessarily a trend toward the congregational system but would rather be more of a trend toward the idea that we should avoid wherever possible a one-year pastorate," said Bishop Marvin A. Franklin.

But Bishop Ivan Lee Holt commented: "For years I have wished we could come in The Methodist Church to the system of appointing men when it is necessary to change—not one-year appointments or two years but for as long as everything is satisfactory. Of course this is a congregational trend, but that is coming in other ways."

Bishop Kennedy observes: "I do not think the trend as toward a congregational system is good for us," and Bishop Paul E. Martin concurs, "I do not think that the 'call' system is a good trend."

Bishop Marshall R. Reed admits that "there are some indications that we are moving more and more toward the congregational system in the appointment of ministers. The more we move in that direction, the more difficult it is for the Methodist system to operate."

Bishop Dana Dawson said, "The 'call' system is neither feasible nor desirable in The Methodist Church. . . . In the long history of Christianity there has never been a more remarkable movement than Methodism. Undoubtedly, our system has much to do with our achievements."

Regardless of the opinions of the bishops of the trend, there is a decided admission that congregationalism is already seeping into The Methodist Church. At the Memphis conference, it was admitted that "we are already more than half of the way toward congregationalism!" The question, then, is not, "Is there a trend?" But rather, "What does it mean?"

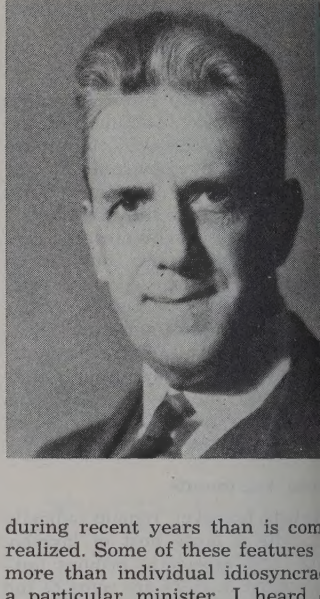
Ecumenically, there is significance in the trend. For while Methodists step aboard a slow boat or a roller coaster toward congregationalism (at least in the philosophy of the ministry), congregational churches in the meantime are heading toward the Methodist philosophy of connectionalism and centralization. The American Baptists, for example, are reorganizing their structure with emphasis on centralization.

The Congregational Christian Church, looking toward union with the Evangelical and Reformed Church in 1957, is coveting "a fellowship of churches" with emphasis on "improving administrative efficiency" (Congregational *Advance*, Sept. 21, 1955).

Thus there seems to be at least a hint of some type of dialectical synthesis of the organizational differences between connectional and free church bodies. We may be approaching the day when there will be common ground in organization, which would be a boon to church union discussions. As Baptists and others get farther away from their idealistic principles of autonomy, Methodists are shaking loose from the rigidity of traditional connectionalism.

If the vogue continues, significance of annual conference will continue to decrease. It will be interesting to see if the music will continue or stop completely in Methodism's system of musical chairs.

Are We Headed Toward Formalism in Worship?



This long-time student of Methodist worship finds that, while more churches are being built with "divided chancels," the average Methodist was never so uncertain about the meaning of the sacraments.

By NOLAN B. HARMON

ALL OF US like to see a beautiful ritual beautifully carried out. All of us find in the regular orders of worship of The Methodist Church a satisfying expression, both doctrinally and liturgically, of the public worship of God. But it is doubtful that the addition of all sorts of minor ceremonies and forms, increasingly being injected into our regular offices of worship, add anything of value.

Some of the new addenda positively detract, and all of them remind us that formalism, fought so hard by our fathers, can be sitting in the pew with all of us before we know it.

I was in a neat little church one Sunday morning sometime ago waiting with others for the service to begin. It was at a seaside resort, and the church stood on the very edge of the ocean. It was a glorious summer day and the blazing sun, brightly reflected from sand and sea, shone through clear glass windows. The congregation was not able to afford "stained glass," but if ever a church had light inside—physical light, anyhow—that one did. You can imagine my surprise, then, to see the minister go gravely to the Communion table within the chancel, and with great ceremony, light two anemic-looking wax candles. The feeble candle rays were scarcely discernible in God's great "sunshine blaze" which filled every cranny of the church. "In heaven's name, what for?" I asked myself as I watched the candle-lighting.

The process evidently meant something to the young minister or he would not have lighted the candles so reverently, confident that he was doing God a service. But what? In the liturgical churches, of course, two tall candles on either side of a cross represent the divine and human natures of Christ.

Candles themselves became something of a sacred tradition, coming as they did from the immense churches and cathedrals of past centuries when they supplied the only illumination. The "dim religious light" provided the background of medieval worship. But does the perpetuation of candlelight when candles are not needed, or the repetition of a ceremony which means nothing to the viewers, really help people today in the public worship of God?

Forms Without Meaning

Formalism—the essence of formalism—is not so much the following of a set form as the *meaningless* following of a form, or the following of a *meaningless* form. We perforce must all follow forms, and do so constantly to great advantage when they embody something of value to us.

Grace at table, the Lord's Prayer, singing a hymn, saying good-by with a set phrase—all these are forms of expression which are carried out so often that after a time they are done subconsciously rather than with an immediate awareness. This is all right, for each of these expressions does have meaning; and if challenged to declare what that meaning is, we could certainly do so.

Such relevance of form to intent should be the soul of every liturgical act. What is behind each form or ceremony? Does it mean anything positive? If not, the ceremony in question denatures true worship and becomes a travesty on that which must always be conducted in sincerity and truth.

Considerably more doubtful liturgical addenda have crept into our worship during recent years than is com realized. Some of these features more than individual idiosyncra a particular minister. I heard minister who, when he entered th pit, was careful always to turn corners with a sort of elaborate face and left-face when he had ter his direction.

Another young preacher is re to have conducted a visiting bish his church and showed him with the appointments of his san where there were two dim red hanging over the chancel. The knew that in Roman churches an Anglican churches one red ligh ditionally signifies the reserved ment and the presence of the Ho why were there two such lights particular Methodist church? Th swer given by the young minist that since one red light looked two would look better!

Bishop Edwin H. Hughes used of a minister who, when he receiv offering, would hold it up in hands, facing not the altar, b people, as he made his offertory Someone commented that this might feel that "the people gav the people might take away, bles the name of the people."

But even if he had turned altar, as most ministers do, I ra question (for argument's sake haps), why? Is God localized? cross, an altar, focus in a peculi the Divine Essence?

The cross is indeed the "sov symbol" and a "center of worshi have a certain liturgical validit exactly what? If we have learne thing at all from the Hebraic tra not to speak of the Christian on that the God who made heave earth cannot be contained by, o

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NOLAN B. HARMON *is Book Editor of The Methodist Church and author of* Understanding The Methodist Church (*Abingdon Press, 1955*).

ed through, things made by
ands.

truth is that all Protestant
s have grown so alike during
rs that they have unconsciously
ed each other in many ways,
ly in patterns of worship. You
easily tell today when you go
Protestant church whether it is
ist or Baptist or Presbyterian or
of a number of other forthright
n denominations.

is not to be regretted. But it
regretted if the pattern of Prot-
worship which will crystallize
our churches in the future is
by the adoption of pretty but
rms and ceremonies, having no
sis of fact behind them. If this
s, the vast meaning of divine
may be denatured and made
effect through trivialities.

Protestant churches have been
ed in a hundred ways by the
al excellence of the Protestant
al Church. That church has been
d, and properly so, as embody-
ts prayerbook and in its stated
, the best age-old traditions of
n worship. It expresses these in
d ceremonies, in readings and
in church architecture and in
f sacramental observance which
rthy of the highest admiration,
hese are all built forthrightly
ie fundamental theological as-
ns of that great church.

against this excellence, certain
gical churches some twenty or
ears ago began to be obsessed
idea that their worship was too
In Methodism we had a spate of
on the subject, and then various
were made to overcome "bare-
ome of these were good and are
ept.

rayer over the offering was the
dendum to the old Methodist
f Morning Worship. It has great
Then came vestments and robes
and good). Then came the
chancel, within time proces-
and recessionals, calls to wor-
troits, and so forth.

in various places there are
s, candelabra, robed acolytes to
d snuff candles, and a changing
of liturgical colors within the
month by month, with some
s showing a positive passion
tithing of liturgical mint, dill,
mmin—certainly lesser matters
aw.

a person sincerely finds mean-
a special ceremony—when it
expresses a profound spiritual
him—we must respect his con-
So we respect the Roman
who takes off his hat as he
passes his church because to him in that church is the real body of his Lord. We would remove our hats also if we believed the same.

We can respect the Episcopalian for his genuflections before the altar and for bowing at the name of Jesus. But we have not so learned and do not so believe. Then why in heaven's name imitate those who do? "I don't mind papists half so much as ape-ists," someone has said.

We have in Methodism a beautifully arranged ritual. Each office of the ritual has been carefully studied so as to make it a complete unity. We also have for our regular Sunday worship four well-wrought and time-tested orders of worship. The usual order for Sunday morning worship as our church provides it makes a place for all the essential parts of that worship and each in the proper order. There is never any bareness when a Methodist congregation is well led in its appointed worship.

It is much to be desired that the official orders, forms, and ceremonies provided by our church shall each be carried out not only reverently but as completely as possible. If this is done, a satisfying experience of worship will be had, and there will be no need for the curious aberrations in worship practice which we have already mentioned.

Methodists do "have an altar" after the meaning of Hebrews 13:10, but in its essence it is not made of railings, steps, tables, and crosses. Fundamentally, there is a sense in which in everyone's heart there can and must be the true altar stairs that "slope through darkness up to God."

Uncertainty About Sacraments

There is another strange fact to be noted with regard to the setting of our Methodist liturgics. The building of churches with divided chancels is going on apace over Methodism, as well as over all Protestantism. An outsider watching this trend, or a future historian looking back at our change in architecture, might conclude that we are theologically taking a great step toward an exaltation of the Lord's Supper as the prime act of Christian worship. But such is not the case: never was the rank and file of Methodism so uncertain as to what the sacraments mean.

I have seen the writings and interpretations of various scholars and minis-

The Belfry Bat

Dear Cousin Cave Bat,

A newspaper editor, who is a friend of the bishop, recently wrote an editorial about the reaction of certain people to the newly elected sheriff. Seems that he had won by a large majority and was a very popular fellow. Shortly after being inducted into office his popularity began to wane. In a short time he had apprehended thirty-seven speeders and obtained thirty-four convictions. Now, says the editor, the sheriff is being called a "fanatic."

The bishop says that this is very much like what happens in Christianity. Let the man in the pulpit handle subjects that are not very controversial or personal and things rock along smoothly. But just let that fellow begin to talk about such personal things as gossip or spiritual laziness and someone will always say, "Well, what can you expect? He's a 'fanatic.' "

What they don't know is that it is sometimes a compliment to be called a "fanatic." A fanatic is a "religious zealot." Jesus, Paul, Peter, John Calvin, and many others sure did "arrest a lot of citizens for speeding"! Viva la fanatic!

Nocturnally yours,

Belfry Bat

ters, and have observed the conduct of the Sacrament in many different places. For whatever reason it has come about —a drift away from sacramentalism, the influence of certain sister denominations, or our increasing emphasis on an unremitting activist program—I know not. But I do know that there is uncertainty over our church, unuttered rather than expressed, which results in making the Sacrament more a form to be carried out at stated intervals than an absolutely necessary means of grace to every Christian soul.

This is not the case everywhere, of course, and officially we hold the Sacrament as high as ever. But among our younger men and even in the seminaries there is a lack of deep conviction about the underlying meaning of this supreme act of the Church.

But if one thinks that the building of the high altar and the divided chancel indicates that Methodism is going into neosacramentalism, what shall be said of the action of the last General Conference in allowing unordained men to administer the Sacrament?

The General Conference, after a sharp debate, decided that every man in charge of a church, whether ordained or not, whether trained or not, should be allowed to administer the Sacrament in his own church. This, to observers in other churches, seemed to mark down the Sacrament by official Methodist action. But now what about the high altars being built everywhere? Perhaps architects and building committees ought to get together with the majority vote of the last General Conference. Who will reconcile these opposing tendencies?

It is important that we know what we believe and that our worship shall reflect our beliefs. Certainly in the high and holy moments when we worship God, we would have our acts and our thoughts show forth the praise and adoration of the Most High. There must be no trifling in this awesome but glorious act of Christian life—no meaningless addenda, no pretty nothings carried out with an air of sacred mystery. Let our yea be yea and our nay be nay—in worship certainly.

If rites and forms get in the way, as they have done from time to time in the ongoing of a living Christianity, then dispense with forms as true religion has always done. Keep the essentials. Do away with the nonessentials.

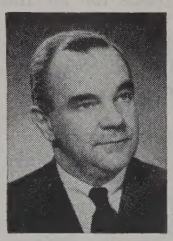
New moons and Sabbaths, candles and red lights, crosses and stoles, amens and halleluiahs, may all have their place, but not when any of them blocks out God. We can become formal before we know it.

Monday Morning

by emory stevens bucke

A Few Last Words Before General Conference

SURELY THERE will be great sorrow 'mongst you all, but with General Conference taking place next month, the editor has suggested that whatever else I want to say on the subject ought to be said in this issue.



BUCKE

I feel like the chap who had eaten some unripened persimmons and asked his friend if he thought there was anything he should say. The friend asked him what he meant and his reply was, "If there is anything else I should say, I had better say it now because I am about to close up!"

Hastily, then, and in conclusion, let us take a final look at the Minneapolis stars and make some statements which we will later deny.

One thing is sure. India Day will be celebrated at General Conference as 1956 is the one hundredth anniversary of the founding of Methodist missions in India. A special choir from India, plus a new pageant by Dorothy Clarke Wilson, will be highlights of the big day—May 1.

I think we have a right to be both proud and humble of what we have done in India. From the very unpopular pioneering of men like the late Bishop Frederick Bohn Fisher (who resigned from the episcopacy to demonstrate his belief that the Indians themselves should select their own nationals for church leadership) right on down through the present, we can see in India some of the finest mature Christian leadership that is to be found anywhere in Methodism.

This brings to mind the fact that as Methodism has become a world church, the General Conference is growing in size. If all of the delegates could attend, the first order of business would be to establish the meeting's legality. Those from China, who cannot attend l the Communists will not let would (if they got to Minne swell the conference beyond it membership.

There are some memorials th further complications to this siz ness, too. One memorial propos all chaplains be made members General Conference with voting leges. This could lead to some esting complications, and if the should be granted I can just s rest of the parade! General Con could end up like a Southern Convention.

The call for increased member General Conference is also in by some memorials asking that pastors be given full rights to re their churches in annual confe Laymen are asking that the con lay leader be made an ex-officio ber of his annual conference, w or not he is elected as lay membe his own local church. They ha asked that each church elect leader through its official board, than a circuit lay leader when more churches belong to a single quarterly conference.

The Council of Secretaries— bit unhappy about what the Commission got the 1952 Genera ference to do—has asked that th of board members be extende eight to twelve years. Some boards asked that their member increased, but the council did along with this request.

Permanent Co-ordinating Cou

Speaking of the Survey Com report, it is interesting that the of Secretaries has asked that th eral Conference institute a st the functions of all the boar agencies of the church and to plan to simplify the organiz structure on all levels. This brethren, was exactly what th Survey Commission report att to do—and, as I remember it, th just a wee bit of fuss about it!

Well, it is always fun to appoi missions to report four years It just might be that the Genera ference will decide that the Co-o ing Council should be kept perm at work on this problem so t church would be constantly av how and where its organizatio study and improvement. After are a pretty big outfit.

It certainly is a shame that you, and I, were not elected 1956 General Conference! We missed greatly—but it has be to talk about it!

EMORY STEVENS BUCKE *is manager of the College Department of Abingdon Press.*

the Church
n Too Successful?

A pastor looks at the religiousness in America today and searches in vain for reviving movements of protest which will purge the Church and restore it as a fellowship of power.

STANLEY LOWELL

DY OF the Church in mid-tieth century America is re-he Church in this country has It has succeeded too well! It y become what it set out to d change.

urch in America has spread ship so widely and has won ral approval that it has be-ost indistinguishable from the to which it comfortably fits. ressures no longer operate e Church but for it. Some-I called in a home of a girl of ad been attending our Sunday hen I inquired as to the re-ckground of the parents, the d me there was none. "We ime for religion in any way, form," he assured me.

the obvious question: Why ild attending Sunday school? d: "We are doing that to help up' with the other children in at school. They are always out their Sunday school, and child has none, she feels left loses face' with the rest." He o say that they hoped to move California where they had countered pressure of this

imagine how Sören Kierke-uld have been aroused over tuation. Christianity as mere n, as the measure of re-y, as a form of social ap-the performance of nominal out the rigors of the cross—stianity Kierkegaard power-cked. Some of his words are ating an indictment of Chris-twentieth century America as enth century Denmark.

tack Upon "Christendom" n University Press, $4.50), he Vhen one sees what it is to be n in Denmark, how could it nyone that this is what Jesus Christ talks about: cross and agony and suffering, crucifying the flesh, suffering for the doctrine, being salt, being sacrificed, etc.? No, in Protestantism, especially in Denmark, Christianity marches to a different melody, to the tune of 'Merrily we roll along, roll along, roll along.' "

Kierkegaard continued his attack on "Christendom"—that is, pseudo-Christendom—to the day of his death. One can hardly doubt that he would lash out again today at a Church unprecedentedly popular, a Church that can only with the greatest difficulty be distinguished from the world.

The fellowship of believers is very important to religious experience, yet dangerous to it. The danger lies in success. The attractiveness of the fellowship draws many who are eager for its comfort but have no interest in its cross. They rush in by multitudes for there is no way to keep them out. The unmanageable weight of their mediocrity breaks down all lines of distinction from the world. Soon all that is left of the Christian experience is a thin veneer of affability.

Is the Church doomed, therefore, to self-defeating success? History indicates that the only hope of maintaining the true fellowship of believers lies in perennial movements of protest. These movements rebuke and recover. They rebuke a fellowship which may have nothing Christian about it but the name. They recover some of the primitive power of the faith through a revival of some long-neglected facet of its truth.

They may create a fellowship within the larger fellowship, sharply distinguished from it by a higher holiness. They may separate entirely and form a new fellowship, smaller and more susceptible to discipline. They may do no more than bring to the attention of the larger fellowship some truth or practice or discipline that was once a power in the Church.

The Sacrament, originally so vital, tended in time to become an empty form. So these movements of protest tend to play out in time. They may lose their initial impetus and revert to the very condition that inspired their protest. But there is an even greater danger that confronts such movements. The danger is that order shall pre-empt them.

Order may take them over to such a degree that all spontaneity and drive are drained from them. An esoteric group may arise seeking to insure fidelity to a prescribed pattern. While ostensibly seeking this goal they may, in fact, exercise the power inherent in order for their own selfish ends.

This duly constituted group (often called the priesthood) is, in its way, necessary. It is necessary from a functional or organizational standpoint. The interests of order must be recognized and respected. Yet the temptation to use this kind of spiritual authority selfishly and irresponsibly seems to be almost irresistible.

The true fellowship has been preserved by movements of protest. Such movements challenge the abuses of sacerdotal control, or may even challenge the fact of such control. Such movements revivify traditional forms of worship and recover truths and practices long neglected or lost. Christians will do well to remember that Christianity was, from one point of view, a mighty protest against the hardened ecclesiasticism of Judaism.

A Needed Challenge

The Lollard movement in fourteenth and fifteenth century England offers a good example of the protesting ministry. The movement challenged the Church's preoccupation with worldly things. Its leaders protested the tricks by which the clergy were exploiting their esoteric powers—by the sale of indulgences and Masses for the dead and the like.

Another protest movement, some two centuries earlier, was led by Peter Waldo. The movement protested rites administered by corrupt priests. It strove to simplify and purify worship. It challenged the Church's lust for possessions and power by renouncing its own. It rejected the authority of the pope. The movements led by Francis, Huss, Savonarola, and Wesley are all citable.

Despite their obvious differences, these movements were a challenge to a religious officialdom that needed challenge. The real significance of such movements is that they perennially disrupt the comfort of the Church, puncture its complacency in error and evil, call it back to its apostolic mission.

The massive Reformation led by Martin Luther belongs to the general

LEY LOWELL *is pastor of Vir-h Methodist Church, Virginia i.*

history of protest. Yet the effects of it were so prodigious that we may place it in its own category. The Reformation was needed. The Church's survival depended on it. The priesthood, originally designed to insure fidelity to tradition, had become the Church's greatest enemy. The abolition of the priesthood and the substitution of pastors were steps of great boldness and imagination. Yet it is doubtful if less drastic steps could have saved the Church.

The end of sacerdotalism constituted an obvious peril. There were immediate dangers of irresponsible development and hectic improvisation as the Anabaptist excesses attest. At the same time this step gave the Church a tremendous stimulus. It was possible for new life to break forth.

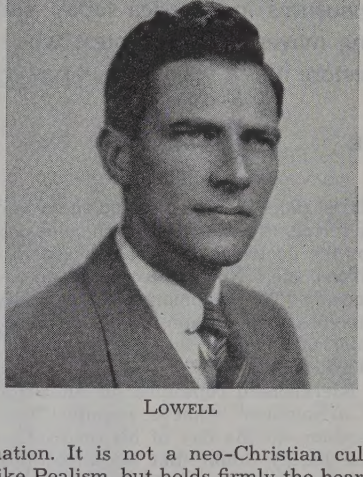
So the story goes. The movements of protest and reform have been movements of revival. Each has constituted a "threat" to the Church, yet each has helped to keep the Church alive. The Protestant Reformation permanently divided the Church, shook it to its depths, yet at the same time preserved its life and led it out into great new areas of usefulness and power.

Are there visible today any saving movements of protest that seem capable of challenging the Church and so preserving its life? Some have thought that "Pealism," the movement inspired by Norman Vincent Peale, might offer such a possibility. It has in its favor that it has stirred laymen to renewed religious interest, and that it has aroused the clergy to protest! Yet even a cursory examination of Pealism demonstrates that it is no movement of protest but simply a more avid and cavilling form of acquiescence.

Instead of sharpening the note of protest that must always be savingly present in the Church, Pealism attempts to stifle that note altogether. Its goal is not to challenge the world with the Church but to make the Church so completely like the world that there is no possibility of challenge.

As a matter of fact, there is scarcely any resemblance between Pealism and New Testament Christianity. Pealism is not suspicious of comfort and success. It worships them. Dives and the rich fool seem to be its heroes. Far from having a cross at its heart, it finds the cross foolishness as did the Greeks of Paul's day. One shudders to think of the look of incredulity and disgust that would have appeared on the face of Kierkegaard had he been informed of Peale's version of Christianity. The white fury of his denunciation would have scorched the pages.

The movement spearheaded by Billy Graham offers signs of promise. At the moment, no more. It is a movement of protest but not sufficiently so. It protests the complacency of the churches and stirs them to seek the lost. It arouses laity and clergy alike to undertake their evangelistic mission. It is capable of making an impact upon an entire city and even upon an entire



LOWELL

nation. It is not a neo-Christian cult like Pealism, but holds firmly the heart of Christian truth.

Grahamism is not, however, sufficiently imaginative in its approach to be a truly protesting or prophetic movement. It is altogether too conscious of itself, too aware of its public importance, makes too few mistakes, is too careful and responsible. Grahamism wants to have the co-operation of all the churches, to be on good terms with political leaders, to have the good will of all groups, saints and sinners alike.

There is nothing wrong with this. It is, in a way, commendable. But it does blunt the sharp edge of the Spirit. The role of the prophet cannot always be winsome and winning. *"Woe to you, when all men speak well of you, for so their fathers did to the false prophets"* (Luke 6: 26). Grahamism lacks that uncareful spontaneity essential to a great movement of protest.

What about the current wave of piety that inspires prayer at football contests and cabinet meetings, that brings government officials to prayer meetings, that sees in the president at worship an example to the nation? This is all to the good. But it lacks the note of prophetic protest integral to a revival of religion.

Consider the spiritual leadership of political figures. Such men are professionally disqualified to lead a revival of religion. This is unfortunate but true. They can and should set the nation an example in piety and in fidelity to the forms of religion. But when they attempt to lead a revival of religious faith which is a movement of protest and challenge, they invite failure. motivation is at once suspecte leged. The basic reason for however, is that the political l clines to use political authorit mote religious experience.

The current religiousness fa as a revival of the Church b encourages self-congratulatio than repentance. Every great p reform movement has pro change in the moral tone of The Wesleyan revival pro moral revolution in many area olution apparent to any obse

The movement led by Sa changed the moral life of Flor the effect was felt even in R Lutheran Reformation created new moral tone in many Europe. The Moody revivals Billy Sunday revivals, within t ory of living men, produced n forms in many communities genuine revival movement h characterized by an improve the moral standards of the pe

The religiousness of the pre has produced no such change thentic revival of religion wo courage juvenile delinquen crimes by juveniles continue t maying rise. Judged on the moral improvement, there is n

The current religiousness f saving movement of protest, fir cause it is not faithful to the the New Testament. It actu verses many New Testament is not the meek who are blesse self-important. It is not th mourn who are comforted b who smile and smile and sm not the poor in spirit who are God, but those who hunger a for publicity. One must therefore, that the revival m which will purge the Church store it as a fellowship of pow yet in sight.

For this movement we hav pray. When such a movemen it will in all likelihood have it within the Church and may main within the Church. Ye judge the Church, attack the ism, professionalism, and h tersitis of the Church, to say of matters more serious. It wil Church to repentance and refo

It will make for confusion troversy. Good people will b The churches might be further or substantially united. But t of it all will be new life for a that needs new life.

Unless he should prove to Graham, the new Luther, Huss, Waldo, Wycliffe, is no sight. Yet let us not dread his

A Season of Sorrow

ER approaches, and the pastor anticipates a cli- in the cycle of the Christian Year. In the of Lent, a time of preparation, his schedule be- tighten up as he instructs children and adults nbership, as he inspires and directs laymen of rch in visitation, as he makes plans for Holy nd as he prepares sermon and service for the ion of Easter.

shall the pastor make the most effective seasonal to the power of the Gospel in terms that are t to the times? One thing needed in the Lenten of 1956 is an attack upon the increasing deper- tion of our time and the consequent loss of a individual involvement. Here is an opportunity churchmen become aware of a personal respon- for man's collective alienation from God.

is a season for dramatizing the extent of human n a way that will catch the light of hope in the of the Resurrection. We face the tragedy of the g of our Lord on a cross at the hands of men, n the hope that they can be drawn to an accept- the overwhelming power of love expressed in bol of the Resurrection. So this can be a season h for the recovery of our spiritual bearings. The one of calling men to a keen awareness of their ment in the sin of the world.

uch a season, prayer and fasting are good but icient, thought John Wesley. Said he: "Let us re to afflict our souls as well as our bodies. Let eason, either of public or private fasting, be a of exercising all those holy affections which are in a broken and contrite heart. Let it be a sea- levout mourning, of godly sorrow for sin. . . ." "Sermons: Upon Our Lord's Sermon on the ")

r time of increasing depersonalization, the sense vidual responsibility has diminished. Persons ted in terms of the mass, like so many cattle. cksters, the politicians, even the religionists be thinking constantly of ways in which they nipulate the group rather than meet the needs ndividual. Their work is conceived as reaching levision audience," "the labor market," "the ver potential," or "the unchurched." Engulfed mass, the individual tends to lose his sense of accountability for the events of history. He mankind's ills on his predecessors and leaves to y the burdens of recovery.

ve cannot escape involvement. Looking around ne of current history we see conditions for which we like to think we are not responsible, but which affect us in some way whether we want them to or not.

There is racial strife. Resistance hardens against public school desegregation, called for by decision of the nation's highest court. Reviewing the arguments for slavery during an earlier period of our history, we find today the same arguments being used in favor of continued racial segregation. A few high state officials twist the truth in an effort to sway opinion against the Supreme Court justices, who are denounced as culprits bent upon destroying the nation's constitutional liberties.

There is conscription in time of "peace." Until July, 1959, the President has power to draft large numbers of young men of the nation into the armed services. Yet despite resistance of the churches, and other groups, universal military training is popular. A recent Gallup poll shows 69 per cent of a cross-section of American adults favor requiring every able-bodied youth to be compelled to serve one year in military service and additional time in the reserves.

There is alternately hope and despair about the international situation, but ten years after a great war there is no feeling of security. The greatest deterrent to war appears to be the threat of destruction. In a time of greater material well-being (we think) than in any previous period of history we find ourselves insecure.

There is the paradox of our having such vast surpluses of food that storage is one of our important domestic problems, while much of humanity languishes in the misery of starvation and poverty.

What shall the church say to these conditions? We do not, as a matter of fact, like to think of such imposing and seemingly faraway problems. It is more pleasant to keep our minds away from anxiety-producing thoughts of racial strife, war, and human misery—unless somehow we become directly involved.

But the Christian conscience will not let us escape. It seems that there is need for a season of sorrow, when we "afflict our souls as well as our bodies."

This Lenten season would be well spent if pastors would, without apology, use sermon and service to stir the individual's awareness of his share in man's collective sin that prevents our acceptance of the rule of God. While the task may seem imposing, we cannot help believing that through the power of the Gospel of the Resurrection there is something every one of us can do. After a season of sorrow there is always a season of hope.

By CHARLES F. BOSS, JR.

The Churches in Russia

ARE THERE any Christians in Russia? Are there any churches there? Are they open for services? For many years I have wondered why so many people ask, "Are there Christians in Russia?" Or, they will say, "Of course, there may be *some* people who are Christians in spirit, but are they really members of churches?" Some say, "I have always understood that all of the churches were burned down and destroyed in the Russian revolution," meaning 1917 and on. In the hope of finding answers I went to Russia in July, 1955.

On a visit to Russia in 1937 I saw Christian churches. I do not recall seeing a church which had been burned. Perhaps some *had* been—but I did not see them. Nor in Kiev, Kharkov, Leningrad, or Moscow did I see many churches open. I saw a few. A Russian Orthodox church in Moscow was packed by worshipers for many services in late afternoon and evening. The choirs and priests sang, read, and conducted the ritual of the church.

These churches have no pews, hence all persons stood; but they were jammed in the cathedral. The people stood, prayed, and sang. There seemed to be considerable hostility to the churches in 1937, but I did not happen to hear any on my recent visit. This does not mean hostility is nonexistent. But Intourist, the Russian service for travelers, anticipated our desire to go to churches and made arrangements for this. Indeed, Baptist pastors and administrators met and welcomed me as I stepped off the plane in Leningrad.

Preached to Thousands

While I saw churches packed to the limit in attendance, I also heard in some quarters that "Russian young people are realistic; they do not believe in God, or attend church." On the other hand, I found more young people in the Baptist churches than I had expected, and through an interpreter entered into conversation with them. Often I am asked, "Were the young people in the minority?" Yes, they were, and I should say the minorities of young people were much smaller than the minorities of young people in our American church services.

Could I preach in Russia? The answer is that in 1955 I both could and did. On the very first evening (July 22) of my arrival in Leningrad by plane from Stockholm, I was informed that on the following Sunday I was scheduled to preach in the chief Baptist Church both morning and evening. I did so. Russian pastors present said there were over 2,000 persons in each service.

Twice I preached in Moscow to congregations in the central Baptist Church, on a Tuesday and a Thursday night. Here the congregations were so large that Senator John Sparkman of Alabama, who later visited this church, said it was so crowded that it was "bursting at the seams."

Pastors were present not only from Moscow but from Kiev, Kursk, and elsewhere outside of Moscow. They had traveled hundreds of miles to be in Moscow during my visit. These pastors estimated the attendance at each service as over 2,300 persons. It was extremely difficult in both Le and Moscow for ushers to get t the throngs to take up the offer

Russian people are wonderful Many sang hymn after hym memory. In one evening servi sang a hymn to the tune of "W the night is coming." Through terpreter I was informed that th sian words meant the same as ou same evening the pastor asked t gregation to sing a Russian h peace to me. I hope I can get th and music.

Many Russian hymns have range of notes from low to high are dramatic musical phrases are surprising. Some times chords are deeply moving and sive. Choirs were excellent, bu particularly impressed by the and moving character of the gational singing. I can never those humble, devout, and faith

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Last July Charles F. Boss, Jr., executive secretary of the Method Board of World Peace, revisited the Union of Soviet Socialist Repu lics. He had previously visited Russia in 1937, going to Kiev, Kharko Moscow, and Leningrad. On the recent visit he went to Leningr and Moscow, preaching twice in the chief Baptist Church of Leningr and twice in the central Baptist Church of Moscow. He had confe ences with Metropolitan Nikolai, administrative head of the Russi Orthodox Church; with Father Sergei, in a visit to the patriarch headquarters in Zagorsk; with the All Soviet Union Peace Coun in Moscow, as well as other related consultations and conferences.

Boss also traveled and preached in Poland, Czechoslovakia, Hu gary, Yugoslavia, and other countries. It was his fourth peace missi to Warsaw (the third since the war); his third mission to Prag and his second to Budapest, Hungary, since the war. He has be to Yugoslavia four times.

He was an accredited representative in the United Nations Confe ence on the Peaceful Use of Atomic Energy, August 8-20, at Genev and conducted his third All-European Methodist Leaders' Semin on World Peace at Frankfurt, Germany, with representatives fro Scandinavian countries, Belgium, Switzerland, Italy, Algeria, Austr Yugoslavia, and Germany.—EDITOR

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hey stood packed and jammed
available square foot of space,
and singing their hymn of

an I ever forget this total of
,000 Russian people in the four
tions rising and standing,
their handkerchiefs in a good-
e and asking me, through their
o give their "love and greet-
the Christian people and
in America and to those to
would go everywhere else in

ll of this add up to saying that
complete freedom of the church
ship in the U.S.S.R.? I must
"Yes" and "No." The Russian
ion does, I think, guarantee
of worship. Churches—Rus-
hodox, Roman Catholic, Bap-
many others—are open, and
hich I attended were packed,
g at the seams."
e other hand, there is no ques-
that there are many forces
iscourage religious belief and
ttendance and open discussion
problems of life, the religious
of the universe, and the sig-
of life. Baptist church leaders
ne that they have 540 Baptist
in Russia. Reports vary con-
the correct number of mem-
apparently there are approx-
one and a half million or more
of the Baptist denomination.

s Open to All

urches apparently are open to
desire to attend. How much
may be put upon families by
ghbors, upon youth by other
eople, not to attend, I do not
he question has been raised
mbers of the armed forces at-
do not know. I do not recall
ny persons in uniform in the
. *Perhaps* technically they can
under Communist army rule
they *do* not.
members of the Communist
government attend?" On this
be absolutely sure. Obviously
not. Apparently the state
lo not teach religion; on the
we understand they either ig-
gion or are hostile to it. Tra-
communist philosophy seems
de religion—that is—commu-
taught and practiced by the

young people have freedom to
ervices, there are apparently
ns on the organization of
oups for recreation, social pro-
discussion groups. They may
rch services for young people.

There seemed to be no general program of religious education, but churches may have children's services. Perhaps as the nation develops and moves farther from the period of the revolution, changes may come and permissions be extended. Some privileges *we* enjoy, Russian children and youth have never had; some privileges Russians *do* have may seem to fall far short of standards of freedom enjoyed in the United States.

In making this report on the churches in Russia, I do not have any special facts concerning any structural changes in the Russian government, nor in the Communist Party or its policies. What its future may be I cannot predict. (But even Mother Nature has her revolutions and these in turn provide us with autumn, winter, spring, and summer.)

Several years ago an All Church Peace Conference with representatives from many parts of the Soviet Union was held in Zagorsk, headquarters of the patriarchs of the Russian Orthodox Church beginning in the fourteenth century. I received a mimeographed copy of the report of this conference from Alexei, patriarch of the Russian Orthodox Church. The index included the names of twenty different church bodies in attendance at this conference held some fifty miles outside of Moscow.

In these bodies are the Russian Orthodox Church, the Catholic Church, the Baptist Church, the Armenian Church, The Church of Georgia (Southern Russia), Jewish synagogues, Moslem, and The Methodist Church in the U.S.S.R. A Methodist district superintendent and pastor, from the Estonian U.S.S.R., participated in this conference. One of the addresses was made by the Methodist pastor. He used the well-known text:

". . . they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more"
(Isaiah 2:4).

One Woman's Prayer

I felt in my heart the wish that all of our Methodists might have been in Leningrad to hear the prayer of a woman who, following my preaching, a prayer, and a reading, burst spontaneously, in a momentary period of quiet, into prayer. All of us present were moved to tears. In beautiful phrases she praised God for his wonderful works in all the earth; in poetic language she gave glory to God for his goodness and wonders.

Then, to our amazement, she followed with this prayer: "God, bless Premier Bulganin, take hold of his mind and teach him what peace means and help him lead the nation in the way of peace. And God, bless President Eisenhower, teach him what peace means and lead him and all of those at Geneva in the way of peace that the world everywhere may have the peace which, Lord, you know everyone wants." Pastors and people were weeping when she concluded.

None of these things is strange. People are inherently religious. The Russians are no exception, but it is possible that many of them think they are not. In fact, many in America *think* they are not. But, children and youth the world over are likely, on a brilliant, starlit night, to be moved into wondering, Who put the stars where they are, before there were any astronomers or telescopes?

Russians are people, not red fiends. Many are Christians, devout Christians. The people, by and large, like people everywhere, want peace, world peace. The United States and Russia have never fought a war against each other. They have a history, so do we. While I was there, they prayed for us. Let us, in Christ's name, pray for them. If real peace is to be achieved, mutual understanding and friendship must be developed. Co-operation in seeking peaceful methods of solving our problems can work toward the relaxation of tensions.

Peace can better be developed in a spirit of current understanding than in an atmosphere of belligerence. This does not entail the surrender of principle or of Christian faith. Rather, it is a test of these. The Christian church teaches that God's love is over all and for all, and his judgment rests upon all.

Preview

Agency Proposals Fill General Conference Hopper

Members of Methodism's general boards and agencies have been busy shaping up recommendations for the Minneapolis meeting of General Conference, April 25 to May 9. Several major boards of the church, meeting in January, have approved memorials for the quadrennial meeting.

Quadrennial Plan

A two-point church-wide program for 1956-60 stressing the local church and the denomination's institutions of higher education has received endorsement from more than a hundred Methodist leaders meeting in Buck Hill Falls, Pennsylvania. The group included the Co-ordinating Council, the Council of Bishops, the Council of Secretaries, and the Council on World Service and Finance.

The emphasis on local churches will first center on improvement of churches now functioning imperfectly, on churches that are not fully organized, and on churches "that are content with a status quo condition or are actually losing ground."

The proposed program involves study and analysis and setting of goals. Themes for emphasis are "Christ and Ourselves," "Christ and Our Resources," "Christ and Our Missions," and "Christ and Our Freedoms." The local church portion of the proposed quadrennial plan, if adopted in Minneapolis, will be carried out under supervision of the Council of Bishops.

A broadly representative "Commission on Christian Education" with 136 members is proposed for giving general direction to the new quadrennial emphasis on higher education.

The task of this body, if authorized by the General Conference, would be "to strengthen the bonds that bind our institutions of learning to the church, to lead our schools and colleges to a thorough commitment to Christian standards, and to lead the church in an effort to undergird them with an adequate moral and financial support."

Financial assistance for the program would center on developing "a procedure . . . by which our people would contribute not less than one dollar annually per member for the support of institutions related to the respective conferences." This plan would produce more than $37,000,000 for these institutions during the next quadrennium.

The higher education phase of the plan does not contemplate any church-wide simultaneous financial campaign in behalf of the church's 116 colleges and universities. Any appeals and financial goals would be on the annual conference or regional level rather than church-wide.

Social and Economic Relations

The Methodist Board of Social and Economic Relations, created in 1952, has adopted a number of memorials to be considered by the General Conference.

Unanimously approved at its last meeting was a statement which the board hopes will become the church's new resolution on race, replacing Paragraph 2027 in the Discipline. The revised statement notes that "Methodists, caught up in the social attitudes and customs of the society of which they are a part, have failed to live up to the teachings of their Lord and the high principles enunciated by the church." The statement also declares that the decision of the U.S. Supreme Court relative to segregation in the public schools has "pricked the conscience of the church, making us aware of our slothfulness in putting into practice the principles we have professed."

Another memorial adopted by the board calls for the 1956 General Conference to appoint a commission "to study the relationship of the races with full consideration of the elimination of segregation within the church, giving special consideration to a liberalization of the method of transfer of local churches of one jurisdiction to another." The memorial asks that the commission report in 1960.

Other memorials would make mandatory in each local church a commission on Christian social relations. This commission would become the fifth one in the local church setup. Subcommittees under the proposed new commission in the local church would deal with the three specialized areas representing the general boards of world peace, temperance, and social and economic relations.

The board is submitting to the General Conference proposed changes "to make the Social Creed more concise, to bring it up to date in regard to issues of great Christian significance because some parts have not been revised in more than thirty years, and to reorganize its sequence."

Evangelism

Visualizing a "new America" due to the rapid population increase, the General Board of Evangelism asks Methodists to campaign for a net gain of 400,000 new members annually the next decade.

In memorials addressed to th General Conference, the board w tition

1. That the quadrennial churc emphasis be centered on the church and its total program.

2. That membership vows (for include the question "Will you witness for Christ and his w life?"

3. That Pentecost Sunday served annually by the entire as "a great day of witnessing."

4. That the district secretary o gelism (appointed by the bisho be the chairman of the distric mittee on evangelism, and that man be named vice-chairman district superintendent, both me members of the conference bo evangelism by virtue of their o

Temperance

Methodism's Board of Temp will ask the 1956 General Con to strengthen the work of each church's boards working in the social action. Specifically name the Board of World Peace, the B Social and Economic Relations, Board of Temperance. In other rials, the board asks

1. That the General Conferen two youths to the board's roster ular members.

2. That in the next quadrenniu annual conference appoint a dir temperance, and that the title trict secretary of temperan changed to district director of ance.

3. That General Conference tinue Commitment Day on t Sunday in December" because cess achieved in the past.

Other Proposals

The Board of Education has join the Board of Missions in a rial to General Conference re that all effective bishops in t be made members of both boar

It also has voted to ask the to provide $50,000 for a "com sive study of the youth progra

It recommends that this ne tion be included in the list ask didates for the ministry: "If married, is your wife in sympat your ministerial calling and w share in the sacrifices of you tion?"

Full clergy rights for women quested by the Woman's Div Christian Service of the Board sions in one memorial to the 19 eral Conference. In another, the

t a special day be set aside each
r The Methodist Church as a
f recruitment" for full-time
n service.
Board of Missions has approved
rial asking that a "positive pro-
be initiated to meet the social
creational needs of American
nen overseas during their off-
urs.

Recommends Two Theological Schools

rization of two new theological
to help overcome a "critical
e" of trained ministers was
ended by the General Board of
on at its annual meeting Jan-
-20 in Cincinnati, Ohio.
and the Kansas-Missouri-Ne-
area were proposed as sites of
ools. No particular cities were
ed as locations, however. Two
eminaries would increase to
the number of Methodist
of theology.
proposed new schools and ex-
of present seminaries were in-
in a report to the board by
Donald H. Tippett, San Fran-
e is chairman of a special nine-
study commission on theologi-
cation authorized by the 1952
Conference.
action on the proposals, Bishop
said, will be taken at the next
Conference, to be convened
in Minneapolis, Minnesota.
y Methodist church and home
alerted to the need for more
s," the bishop emphasized. He
e commission's study showed
e denomination should gain
) members by 1965 "if we mere-
ntain our current percentage
of the United States' popula-

need for new seminaries and
vide recruitment of ministerial
also was stressed by Gerald O.
h, director of the board's De-
t of Theological Schools and a
of the study commission.
survey shows that the Church
,200 new ministers annually to
those lost by death and retire-
nd an additional 1,600 a year
y new congregations, the chap-
and other requirements," Mc-
reported.
seminaries graduated less than
rth of this number last year,"

commission recommended that
ansion of seminaries be exten-
nough to provide training
s for 4,800 divinity students,
g a minimum of 250 each at the
d two new schools.

The commission also proposed that the church increase its annual appropriation for seminaries from $800,000 to $1,179,420.

Bishop Hazen G. Werner, Columbus, Ohio, said "Ohio Methodists will welcome any consideration given to the establishment of a new theological school with its likely location in Ohio."

Bishop Matthew W. Clair, St. Louis, and Bishop H. Bascom Watts, Lincoln, Nebraska, said they favored locating a new seminary in their section, but neither suggested a site.

In other recommendations, the commission requested and received the board's approval of the removal of Westminster Theological Seminary, now at Western Maryland College, to Washington, D.C., where it would be affiliated with American University.

Approval also was obtained of the proposed reorganization and relocation of the theological school of the University of Southern California, Los Angeles. General Conference will be asked to declare the seminary independent of the university, which is no longer related to The Methodist Church.

Coming Events

Mar. 1-4—Adult convocation (Atlantic area), Buck Hill Falls, Pa.
Mar. 5-9—Annual meeting, Joint Commission on Missionary Education, National Council of Churches, Buck Hill Falls, Pa.
Mar. 6-8—"World Understanding" workshop, sponsored by the Department of Christian Social Relations, Woman's Division of Christian Service, Springfield, Mass. A follow-up of the national seminar held last fall.
Mar. 7—Annual meeting, Bureau of Church Building and Architecture, National Council of Churches, Atlanta, Ga.
Mar. 7-8—Meeting of staffs of Editorial Division and Division of the Local Church, Board of Education Building.
Mar. 8-9—Annual joint conference on church architecture, Church Architectural Guild of America and the National Council of Churches, Atlanta, Ga.
Mar. 11—One Great Hour of Sharing (United Protestant Relief Drive)
Mar. 11-14—First interdenominational Protestant Church Workers' Laboratory on Group Relations, Green Lake, Wis., announced by W. Randolph Thornton (NCC). The laboratory, designed for bishops and denominational administrators, executives of councils of churches, pastors, and directors of Christian education, is sponsored by the National Training Laboratories (a unit of the adult education services of the National Education Association), 1201 Sixteenth St., Washington, D. C. For further information write National Training Laboratories.
Mar. 11-18—Girl Scout Week. General theme: "Believe, Belong, Build." Slogan of the week: "This is Our Town."
Mar. 12-14 — "World Understanding" workshop, Williamsport, Pa.
Mar. 14—South Central Jurisdictional Council meeting, Oklahoma City, Okla.
Mar. 18—Passion Sunday
Mar. 18-24—Vocational Opportunity Campaign, National Urban League. Theme: "The Future is Yours—Plan and Prepare."
Mar. 25—Palm Sunday (The Annunciation)
Mar. 25-31—Holy Week
Mar. 29—Maundy Thursday
Mar. 30—Good Friday
Mar. 31—Easter Eve
Apr. 1—Easter
Apr. 2-8—National Boys' Club Week—"Operation Juvenile Decency"
Apr. 3-5—Audio-Visual workshop, Southwestern University, Georgetown, Tex.
Apr. 4-6—"World Understanding" workshop, Missoula, Mont.
Apr. 9-13—Pastors' School, Trinity Methodist Church, Hutchinson, Kan.; write Roy M. Brady, 412 E. Locust St., Independence, Kan.
Apr. 9-13—Staff meeting, Division of the Local Church, Methodist Board of Education, Nashville, Tenn.
Apr. 11-18—Southeastern jurisdictional recreation workshop, Leesburg, Fla., sponsored by concerned annual conferences and Division of the Local Church, Methodist Board of Education
Apr. 12-15—National conference (Methodist) on the Church and Economic Life, Pittsburgh, Pa., sponsored by the National Council of Churches. Theme: "The Christian Conscience and an Economy of Abundance."
Apr. 17-19—US Conference meeting, World Council of Churches, Buck Hill Falls, Pa.
Apr. 17-19—Executive Committee meeting, World Council of Churches, Buck Hill Falls, Pa.
Apr. 17-21—Pre-General Conference session, Methodist Council of Bishops, Minneapolis, Minn.
Apr. 22-27—South Central Jurisdiction (Methodist) recreational workshop, Camp Egan, Tahlequah, Okla.
Apr. 23-27 — Northeastern Jurisdiction (Methodist) training camp for camp leaders, Sky Lake, Windsor, N. Y.
Apr. 23-27—Regional training camps for camp leaders (Special Committee on Camps and Conferences of the National Council of Churches): Camp Wanake, Beach City, Ohio; Meer's Park Camp, Ottawa, Kan.
Apr. 23-27—Regional training camps for camp leaders (interdenominational): Pilgrim Pines (near Yucaipa), Calif.; Camp New Hope, Chapel Hill, N. C.
Apr. 25-May 9—General Conference, The Methodist Church, Minneapolis, Minn.
Apr. 29-May 5—National Mental Health Week. Theme: "The Mentally Ill Need Your Help."
Apr. 30-May 4—Regional training camp for camp leaders (Special Committee on Camps and Conference of the National Council of Churches), Camp Dogwood, Ashland City, Tenn.
Apr. 30-May 4—Regional training camp for camp leaders (interdenominational), Detroit Baptist Camp, Lapeer, Mich.

Survey Shows Problems of Protestant Minister

CHICAGO (R.N.S.)—The average Protestant clergyman spends more time on clerical work than on preparing sermons, according to a survey being made by Samuel W. Blizzard, associate professor of Sociology at Pennsylvania State University.

Blizzard, a Presbyterian minister, told 300 clergymen attending Chicago Theological Seminary's annual Ministers Week here that he expects to complete the two-year project next June 30.

He described it as "the most extensive study ever made of the Protestant ministry" and said it was based on a survey of 1,500 local pastors of 22 denominations graduated from 80 different seminaries.

The survey is sponsored by the Russell Sage Foundation.

The "composite" minister evoked in the study, Blizzard said, likes best to preach and conduct worship services for his flock and likes least his role as organizer and administrator.

He works ten hours a day at being a minister and another six with his family or on personal affairs, and "thinks he is spending most of his time on things he feels least trained for."

The survey also shows the average minister believes seminaries should give more training in human behavior, counseling, organizing and administration, and more useful biblical and theological courses.

Way Cleared for International School

The way has been cleared for the establishment of a School of International Service in the nation's capital on the campus of American University, according to E. Harold Mohn, director of Methodism's Commission on Promotion and Cultivation of Chicago.

The purpose and work of the new school are described in an article by Mohn in the March 8 issue of *Christian Advocate.*

"General Conference paved the way in 1952 for a School of International Service. . . . There remains only the complete endorsement of General Conference in 1956 for the church-wide support of this timely project," said Mohn.

He also stated that "All across the church there is a growing conviction that Protestants of America must train young people for political, industrial, economic, social, as well as religious foreign service."

The General Conference of 1956 will be asked to provide a nonrecurring appropriation of $250,000 annually for four years for establishment of the school. This is the recommendation of the board's Division of Educational Institutions, approved by the Council on World Service and Finance. American University is owned by the Board of Education of The Methodist Church.

Government Issues Guide on Social Security

WASHINGTON, D.C. (R.N.S.)—A guide for ministers, members of religious orders, and Christian Science practitioners in obtaining social security coverage was issued here by the Internal Revenue Service.

Commissioner Russell Chase Harrington, in a formal statement, reminded clergymen that in filing their income tax returns for 1955 they must make a personal election if they want social security coverage.

Such election, he said, must be made on Form 2031, which will be supplied by any district office of the service.

If coverage is elected, the clergyman will be considered "self-employed" for the purpose of paying the social security tax, even though he receives a salary from a religious organization.

In addition to filing his individual income tax return (Form 1040) the clergyman must also obtain and file the so-called "Schedule C" which is entitled "Profit (or Loss) From Business or Profession."

Part 3 of this schedule is used for the computation of the "self-employment tax."

Where the clergyman draws a salary, he will simply report his salary as "profit" from his profession. If he receives fees and other honoraria he also reports them, and is entitled to subtract all traveling expenses and other expenses recognized as legal deductions from net income for clergymen.

If clergymen do not elect coverage this year, they will have a chance to do so next year in filing their 1956 returns.

However, if coverage is not elected at that time, the decision will be binding. Where coverage is elected, the clergyman will be obligated to pay the "self-employment tax" every year until his retirement.

Coverage will be retroactive to January 1, 1955, which means that benefits will begin July 1, 1956, for ministers who retire at 65 and for the widows and children of those who die after that date.

Pastoral Care Schools Announced

The Summer Schools of P
Care for 1956, sponsored by the
tute of Pastoral Care, Incorp
have been announced.

Courses of six weeks and
weeks in clinical pastoral traini
be offered in fifteen general an
tal hospitals strategically located
the nation.

General information about th
gram can be obtained by wri
James H. Burns, Executive Se
Institute of Pastoral Care, I
rated, Massachusetts General H
Boston 14, Massachusetts.

Opportunities for training
kind are also offered under spon
of the Council for Clinical Train
formation on the type and loca
these schools can be obtained b
ing to the Council for Clinical T
2 East 103 Street, New York 2
York.

Post Office Departmen Clarifies Mail Privilege

Numerous queries from rea
THE PASTOR have been receive
publication of a news item
Churches Get New Mail Pr
[Jan., p. 18].

A letter from the Assistant Po
ter General to this publication ir
that the information, furnished
a news service, is not correct ir
as it concerns "application of th
in-county mailing privilege to s
class publications."

Information concerning sir
procedures for church publica
to be found in Postal Bulle
19880 of September 22, 1955, w
available to postmasters. This
bulletin explains procedures
provisions of the act of July 2
Public Law 170.

Under the new law, publicat
churches and church organizati
not required to have a paid su
tion list when they do not conta
eral advertising.

The new law does not chang
of postage on second-class matt
second-class rates, provisions o
are set forth in section 132.1
Postal Manual, may be exami
your post office.

The only publications entitled
free-in-county mailing privile
copies of those second-class p
tions which are mailed to subs
under conditions stated in
132.113 of the *Postal Manual.* I
to qualify for this privilege, s
class publications must be circul

ers. Second-class publications
ches (whether rural or other-
herefore, which do not have a
bscription list are not entitled
rivilege.

der for a church publication to
for second-class entry, it must
ed. The general law governing
class mail matter provides that
ions must be formed of printed
heets. They may not be pro-
y stencil, mimeograph, or hec-
process, or in imitation of
er type.

e other hand, publications pre-
y offset, lithograph, or multilith
are considered as being printed,
l the style of type used is not
tion of typewriter type.

Will Entertain Methodist Conference

mmons to Methodists of every
t to send representatives to
naluska, North Carolina, next
er for a World Methodist Con-
has been issued by Bishop Ivan
t of St. Louis, Missouri.

ishop speaks as the president
World Methodist Council, a
nt body representing 40 com-
in 70 countries with a mem-
of 15,000,000.

coming international meeting,
er 1-11, will be the ninth in a
at began in London in 1881.
to the conference the World
on of Methodist Women will
m August 27 through 31. Mrs.
Chaves of Brazil is president.
preliminary meetings include
ld Methodist Executive Com-
n session August 28, and the
Methodist Council August 29-31.
ving the eleven-day conference
rld Methodist Council and
Executive Committee will hold
session September 12.

ates are expected from forty-
ntries. A number of these who
seas members of The Method-
ch (U.S.A.) will have been in
attending the General Con-
While they await the Septem-
ering they will require hospi-
nd speaking engagements in
s, institutes and summer as-
.

other visitors coming from
s with rigid currency restric-
ll also need entertainment and
vitations prior to and follow-
conference.

Camilla Parlin Smith is secre-
a New York committee whose
is to keep in contact with vis-
aid them in their travel plans,
find hosts in the metropolitan area for such delegates as may desire accomodations on their way to or from the conference center. Her address is room 1104, Methodist Building, 150 Fifth Avenue, New York 11, U.S.A.

Delegates coming from outside the United States, wishing preaching or speaking engagements or hospitality while in the U. S., are invited to write to Mrs. Smith.

Karl Quimby (also at 150 Fifth Avenue, New York) urges that churches and organizations desirous of booking overseas visitors for preaching and speaking engagements during June, July, and August, apply to him. Quimby is U.S. chairman of exchange preachers.

News Briefly Noted

• A three-year experimental program in Religious Drama, made possible through a $55,000 grant from the Rockefeller Foundation, is to be inaugurated at Union Theological Seminary next September.

• Also to be inaugurated in September is a new program in the relations of Psychiatry and Religion. Earl A. Loomis, Jr., has been appointed as director of the program, which is to be financed for an initial five-year period by a grant of "upwards of $200,000" from the Old Dominion Foundation.

• The Institute of Religion in the Texas Medical Center in Houston has received a gift to establish a second chair of pastoral care. The institute was established in 1954 to provide training in pastoral care of hospital patients. Courses for ministers and seminary students are offered for credit at five Protestant theological seminaries in Texas.

• Fifty-nine of the 256 presbyteries of the Presbyterian Church in the U.S.A., including three of the five largest, have voted in favor of ordaining women. Fourteen presbyteries have rejected the proposal. Approval by a majority of them is required to make it church law.

• Protestant Episcopal parish vestries and diocesan councils over the country were called upon by the Presiding Bishops Committee on Laymen's Work to adjust clergy salaries.

• Temperance Education, Inc., in Chicago, will survey American ministers this year to learn what they are doing to combat alcoholism.

• A statewide organization has been formed, with headquarters in Richmond, Virginia, to handle public relations, fund-raising drives, and overseas relief projects for Protestant churches of Virginia.

• Fundamental changes in ministerial training are planned by the University of Chicago's Federated Theological Faculty. Dean Jerald C. Brauer says future plans include the addition of a fourth year of seminary work, joint faculty appointments with other departments of the university, and "emphasis on basic research in the Christian world mission."

• Four Glenview, Illinois, clergymen have swapped parish assignments with four Columbus, Ohio, pastors in what is believed to be the first such ministerial exchange. Each clergyman will assume his counterpart's full schedule of committee and organization meetings, services, sermons, and pastoral calls during the visit.

• A committee has been named by President Deane Edwards, of the Hymn Society of America, to undertake the preparation of "a dictionary of American hymnology," bringing into one volume the story of hymnody in America, the writers of hymns and gospel songs, and the known facts about the hymns and music now used in the hymnals of American churches.

• Opening fall enrolment of men and women in the nation's theological schools showed an increase of 7.7 per cent, Commissioner of Education S. M. Brownell reported. There were 30,965 theological students enrolled last fall as compared with 28,760 at the same time in 1954.

• The Old Testament has been "abandoned" by a large section of Protestantism, James D. Smart of Rosedale Presbyterian church, Toronto, told 2,300 clergymen attending the thirty-seventh annual Ohio Pastors Convention. The Old Testament is "nowhere so completely neglected as in our American pulpit," he said.

• Buildings for public worship in which meetings of the Communist Party or the National Association for the Advancement of Colored People are held would lose their tax-exempt status under a bill introduced in the South Carolina House.

• Georges Florovsky of New York, prominent Russian Orthodox theologian, has been named professor of Church History at Harvard Divinity School.

• Popcorn and bebop record parties in the houses of young Methodists will be emphasized in "Operation Fellowship," an evangelism program planned for the 1956-60 quadrennium. It will be "an imaginative, daring program to reach the drug store, poolhall, and country club crowds," said Harold W. Ewing, national director of youth work for the Methodist General Board of Education.

Preaching Reveals Our Feelings

The preacher's tone of voice and manner may convey a message which conflicts with the one he is preaching.

By DWIGHT E. STEVENSON

"LITTLE children, love one another," the preacher is saying. His words are clear, his articulation good. There is no possible way of misunderstanding his meaning—intellectually. The difficulty in understanding him comes from the fact that he is delivering a second message at the very same time; this he conveys by his tone of voice and by his whole manner. The second, concurrent message goes like this:

"Little children, indeed! Idiots, imbeciles is nearer the truth. I tell you to love one another but I do not love you myself. I never have. As a matter of fact, I dislike you, and some of you I positively hate. You are a frustration to me. You sabotage my plans for this church. You occupy my time; I want to deal with something more important than people—ideas, perhaps, or my own professional advancement."

Can a man say all of this while he is pronouncing the words, "Little children, love one another"? He can. I was present when one minister did exactly that.

What do his people think about this double talk? When confronted by a division between what their minister *thinks* and what he *feels,* they will believe his feelings every time. They know instinctively that his feelings go deeper, that they tell more.

His ideas and his feelings need not run in opposite directions, of course. They should support one another. If he had the proper emotional support for his words, his manner and tone would have been saying something like this to his beloved flock:

"So, being affectionately desirous of you, I am ready to share with you not only the gospel of God but also my own self, because you have become very dear to me" (See 1 Thessalonians 2:8).

Such an emotional message, supporting the words, will be spoken with transforming power. It will actually create love. In such preaching the word becomes a deed, and the sermon preaches the man.

Speaks in Two Languages

When a man stands up to preach he speaks in two languages at once, one intellectual, the other emotional. The first is conveyed through words; it is the consciously prepared part of the sermon, and tells what he thinks. The second is conveyed through his bodily tensions, posture, pantomime, and above all by the tone color of his voice. It tells what he feels.

This emotional thread of the sermon is not consciously prepared; indeed, it cannot be, for emotions may be produced directly. Insofar as they are the fleeting feelings appropriate to the rapidly shifting particular ideas and events which populate a sermon, they are the by-product of an active imagination and as such may be primarily a revelation of a man's genius. A good actor has such an imagination, and many preachers have it. It is a very great gift which can be cultivated. Wherever it is found it makes an interesting speaker.

But there is a deeper level of emotion in a sermon. This is in a man's profoundest feelings which rise out of his genuine convictions, from his real attitudes toward his fellows, and from the degree of his personal consecration to his faith. These feelings are primarily a revelation of charact of these—the fleeting particular ings and the deep enduring one mirrored in a speaker's voice th tone color and they are unconsc read by every listener.

Tone color in a voice is a re muscle tensions in the whole and these muscle tensions in tu pend upon what the mind is You can test this through a simp periment: Picture yourself relax the sun on the sands of Miami the surf gently lapping the sho your feet, the clear blue sky ove all worries and responsibilities hundred miles away. Now say, is the life!"

Change the scene. Picture y this time a spectator in an excite ball crowd at a game betwee favorite team and its strongest The score is tied. Your quarterb running with the ball. He through the line and into the He runs sixty-five yards to a down. Now say, "This is the life same words, but a whole set of ve ferent emotions.

Now go back and introspect What was happening to you as y lived these two experiences? your perceptual mind was enga a work of imagination. Second whole body responded through its muscles, throat, viscera, and Third, you felt the emotions appr to each situation. Fourth, you co what you were feeling through voice, both in the words and i manner of speaking those words.

These are the same four thing ought to be happening contin and simultaneously in good prea

The muscle tensions of the bo susceptible of almost infinite and flexibility. Consequently th

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DWIGHT E. STEVENSON *is professor of Homiletics at The College of the Bible, Lexington, Ky., and author of* Preaching on the Books of the New Testament, *which is scheduled for publication next month by Harper & Brothers. This is the last in a series of three articles.*

rrored in a human voice may whole range of the emotional n. They are numerous and pure and mixed.

uman beings "know" all this ciously, though we may not t it into words. Suppose, there- at a man whose life does not with his gospel goes into the he is not a flagrant hypocrite exploiting the church. He has make himself believe and live e preaches, but he has failed to ll areas of his life under sub- to it. He has something to con- erefore, both from himself and s people.

he give away these hidden Not necessarily. But he will feel lefensive, and this feeling of be- guard will convey itself inevi- will mark him as self-conscious, fortresslike instead of free, g, and genuinely in love with He may be a starchy preacher, even a coldly formal one; or— the emotional poverty of his ion—he may stimulate emotion, oking what is popularly known ministerial tune."

bbath Voice

ninisterial tune can be imitated ost anybody at will because it is l. It has no emotional health in exaggerated, generalized emo- sually in the minor key. By it a ys, "Isn't it sad? Let's all have cry, shall we?"

y issue from a genuine feeling ence on the minister's own part, deeper source is the man's feel- his ordinary way of talking is d enough for such a holy oc- namely his life is not truly in- l around his faith.

g a Sabbath face and a Sabbath e falls under the weighty criti- the seventeenth century actor, Betterton, who said to the hop of Canterbury, "Actors f things imaginary as if they al, while you preachers too of- k of things real as if they were ry." A ministerial tune says to hear it, "This message is not me, at least not at this moment. ust pretend that it is."

at deal more could be said about isterial tune, for it is a simple n of several different diseases. y all have this trait in common: on between the intellectual and al messages at the time of de- a deficiency in the full reality of ssage to the preacher himself. ay be because he is talking in gh level abstractions that he possibly know what concrete nces they point to. It may be be- cause he is saying what he thinks he is expected to believe instead of what he really believes.

It may be that he is so occupied with the impression he is making that he cannot give full attention to what he is saying and why he is supposed to be communicating it. It may be that he is imitating somebody else instead of being himself.

Some Are Pretenders

It must not be assumed that a minister, merely because he is a professional Christian who talks about the Gospel, and who believes in believing it, is a Christian in truth. And we must not assume, either, that all pretenders are consciously hypocritical. They may be self-deceived.

When the Gospel as preached fails to ring with authority we may suspect that there is some failure in the Christian experience of the preacher. It may be the experience of a legalistic Saul struggling in all good conscience before God to come up to the impossible demands of the law but failing to meet a savior. It may be a man more in love with ideas than with people, more enamored with theology than with God. It may be a thinly disguised love of the limelight.

It may be one of any number of substitutes of a complete experience of the Good News of God, but the lack is an aching void which makes itself known every time the minister enters his pulpit.

I remember listening with growing amazement to a student preacher several years ago as he delivered a practice sermon. In our subsequent conference, conversation went something like this:

"I am interested in what appears to be the automatic rhythm of your speech. You have a time pattern that seems to bear little relation to your meaning."

"Well, perhaps it is because I get the sermon going, and then I step to one side, as it were, and watch the people's reactions."

"Yes, and I sense that you are watching them with a kind of devilish glee, as though you were taking pleasure in castigating them."

"How did you know that?"

"You told me, by your tone of voice and by your bearing. It is as though you were trying to punish your hearers for something somebody did to you once."

"Say. This is serious, but you may be right. . . ."

Then followed an intimate chapter of personal history. The outcome over the next few months was a complete searching of soul and a whole new orientation of personality. The shock of realizing that his deepest emotions were showing so nakedly was pivotal; a revolution in character turned on it.

A postsermon conversation with another student went like this:

"Harry, this sermon has everything, or almost everything. I like it tremendously. It is good preaching. And yet there is something in your tone of voice that I cannot quite put my finger on."

"I think I know what you mean. I heard it just now myself as we played back the recording."

"Can you identify it?"

"No, but I wish it were not there."

"Could it be a tendency to fight for your faith against somebody holding another view? Perhaps it is a certain belligerency."

"That's it!"

"Can you think of any basis for it?"

"Well, let me see. . . . Yes, I think I can."

Truth and Personality

We preach the Gospel, but at the same time we preach ourselves, our deepest selves. That is why preaching is such a weighty, authoritative force, when it is done by a man who has been grasped by the Christian faith to the roots of his being. That is why Phillips Brooks' definition of preaching is so accurate: "Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching . . . preaching is the bringing of truth through personality.

"Truth through Personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him. I think that, granting equal intelligence and study, here is the great difference which we find between two preachers of the Word. The Gospel has come *over* one of them and reaches us tinged and flavored with his superficial characteristics, belittled with his littleness. The Gospel has come *through* the other, and we receive it impressed and winged with all the earnestness and strength that is in him" (*Lectures on Preaching,* E. P. Dutton, out of print).

In fact, the preaching of the Gospel is a kind of extension of the Incarnation. It is the Word made flesh and dwelling among men, full of grace and truth; and men behold the glory, glory as of the only Son from the Father.

EASTERTIDE PREACHING

Here are a pastor's thoughts about preaching and worship in the Season of the Resurrection (April 1 through May 13).

PREACHING at Easter should be the very best. The "wise cracks" which some ministers think appropriate for the occasion, and which often make the newspapers, are entirely out of place. It may be that some of those present for Easter will not be back, but the preacher should do all within his power to make them want to come back. Affirmative and faith-inspiring preaching is the best method.

The minister is under obligation to make Easter, so far as possible, also a "beginning" as well as a climax. He should give emphasis to the fact that Easter starts a new season of the church year. It is entirely possible to make the Easter message of eternal life a truly evangelistic opportunity.

The Easter music should be the best of the year, but that does not always mean "the most." Easter is no excuse for a concert of choirs. The choirs should have a great place but, in our Protestant churches, the proclamation of the Word remains the most important feature. The preparation of the preacher is thus the most important preparation for the services.

I strongly urge that the preacher use the liturgical suggestions in the Book of Worship (pages 175-182) and the Scripture readings of the lectionary (page 210). The best supplement to the Bible and the Book of Worship which has recently appeared is *Worship Resources for the Christian Year,* edited by Charles L. Wallis (Harper & Brothers, $4.95). Eastertide presents the preacher with an ideal time for following the discipline of starting with a Scripture and building on it rather than the all too common method of producing a sermon and then searching for a Scripture to go with it.

All the suggested Gospel lessons for Eastertide are from either John's Gospel or Luke's. Volume 8 of *The Interpreter's Bible* (Abingdon Press, $8.75), treats Luke and John, and it is a mine of material. It recognizes that John's record is "theological rather than biographical"; the preacher might well follow the implied suggestion for his sermon preparation.

A series of sermons for the Sundays immediately after Easter would be good, and to publish the sermon topics in the Easter bulletin would help to suggest that Easter is not "the end," but simply the major signpost on a long road. When the preacher is afraid of "theology" in preaching, it may be that he has the mistaken notion that theology must be obscure and dull. But when it is properly presented theology is the most exciting and interesting subject in the world. Theology is dull only when the theologian is dull.

An Eternal Quality in Life

April 1, Easter. John 20:1-10 or Colossians 3:1-11.

Many preachers will have preached a series of sermons leading up to the theme "The Everlasting Life." Lent is about the only season left, in our "Methodist calendar," which is comparatively unencumbered with special days of a primarily institutional nature. We must make the best of it. I shall be preaching a series built around the themes of the Apostles' Creed during the Sundays of Lent and dealing with the final theme, "The Everlasting Life," on Easter.

It is advisable to read both Gospel and Epistle a choose a text from the Epistle, either Colossians 3:11. The best call to worship is the second one o 176 of the Book of Worship. In choosing hymns it as well to choose those which the people expect and One cannot properly omit Charles Wesley's "Chri Lord is risen today" (number 154). Two other ex ones are "The strife is o'er, the battle done" (numbe and "Look, ye saints! The sight is glorious" (numbe

One will, by all means, try to introduce some material. It is all too easy to use hackneyed illustr Probably the best illustrative material will come fr biographies of those who have lived lives having an e quality. In any case one is under obligation to preac pray on a much higher level than that which mar juke-box revival of our time. We have a Gospel cross and Resurrection to proclaim, not a soporific t scribe. God is nobody's "Buddy-buddy"; nor is he "The Man Upstairs." For some of our Easter listene sort of pabulum may have been their only religiou of late. We owe it to them to give them some *meat.*

Nothing better could be suggested than a careful r of John and Luke, with the help of *The Interpreter's* Our objectives need to be clear. First, we must emp and make real the importance of the Resurrection historical fact upon which our faith is erected an church founded. Then we need to emphasize as st as we can the primacy of the spiritual and the e

Newness of Life

April 8, First Sunday after Easter. Romans 6:2- Luke 24:13-35. During the Sundays following Eas would be well to sing some of the great hymns on Everliving Christ." Pre-eminent among Methodists is ley's "O for a thousand tongues to sing" (number Equally good is "All hail the power of Jesus' name" ber 164). The tune "Diadem" is increasing in popu but the first tune, "Coronation," is still probably th one.

My sermon topic for this day will be "A Sense of quacy." The Epistle lesson could provide a text in the . . . *that . . . we too might walk in newness of life* (R 6:4). Death is a symbol of sin, and Resurrection a s of life. The purpose of *newness of life* in Christ is to us walk in a new way.

The Gospel lesson tells the story of the walk to Em In *The Gospels* (Macmillan Co., $2.75), J. B. Phillip translated the verse which tells of the sudden awa of the disciples with the words, *"Then it happened!"* 24:30). This makes a great text for the Sunday after E Something startling and new is always happening Jesus is Lord.

The Good Shepherd

April 15, Second Sunday after Easter. 1 Peter 25 or John 10:1-16.

Both the Epistle and the Gospel lessons deal wit relation between the Shepherd and the sheep. The she

:h the Shepherd, even in difficult places. Men are ayed sheep. Freedom is found, not in continuing , but in getting into right relationship with the rd.

y effective development may be made of this theme. s the most important thing is that the true meaning stian discipleship is always the maintenance of a ıd dependent relation between the disciple and his

is theme does not fit into what the preacher is g to say at this time, he might depart from the ed materials and preach on such a theme as "The es of Being a Conservative" (if he considers him- iberal) or "The Pleasures of Being a Liberal" (if siders himself a conservative).

ove and Power

l 22, Third Sunday after Easter. Ephesians 3:14-21 n 6:27-40.

Epistle speaks of the breadth, length, height, and of God's love. An obvious sermon topic would be Dimensions of Love"; though it is an often used it is still a good one (and an inexhaustible one).

e is also the always suggestive text which speaks *the power at work within us,* [which] *is able to do re . . . than all we ask or think* (Ephesians 3:20). re are two immeasurables here! The second is the ıstible possibility resulting from complete commit- o the Spirit of God. Here are two great themes. s they might be treated jointly.

Gospel records the words of Jesus on the Bread of ternal life is grown from the food that is spiritually Faith gives assurance.

n the Inner Circle

l 29, Fourth Sunday after Easter. Revelation 22:1- hn 15:1-12.

strange book we have made from the apocalyptic of John on the Island of Patmos is not to be used oasis for preaching unless the preacher has brooded ng while over its words with the light of a spiritual- ghtened imagination. The figures of speech are so nd so bewilderingly intermingled that only a poetic ad better tackle an exposition. This is not to say ot be done!

the vine, you are the branches. The Gospel lesson day tells us what is the living bond of union be- Christ and his disciples and God. It is in connection is tender and wonder-inspiring metaphor that Jesus is only commandment: *"This is my commandment, u love one another as I have loved you."*

end to begin a series of three sermons on "Life in ıer Circle," and on April 29 will preach the first "Love and Marriage," dealing with the new relation- tween men and women in our modern world. It is ılt theme but an imperative one. It lays the founda- r an honest consideration of the themes which em- National Family Week (May 6-13).

e should be a frank facing of the question, "Is there ted Order of relationship which must be obeyed?" iritual and psychological differences between the eal or merely the fruit of custom? Too many are on fensive in upholding a particular viewpoint. The Church has a rather clear doctrine. Protestants ter do a lot of thinking and at least some preaching theme. I can think of no better book as a resource nil Brunner's *Justice and the Social Order* (Harper & Brothers, $3.50), particularly the chapter titled "Justice in the Family Order."

What Makes a Christian Home?

May 6, Fifth Sunday after Easter (Rural Life Sunday). 1 Corinthians 12:12-15, 26, 27 or John 17:11, 14-26.

The Epistle for the day is Paul's picture of "one body in Christ," which reminds us that we are interdependent. The Gospel is Jesus' "high priestly" prayer, in which he prays for the unity of his disciples through the ages and around the world. Either Scripture would provide ideal texts for Rural Life Sunday.

As the second in a series I shall preach on "What Makes a Christian Home?" An excellent collect to use in this connection is "For a Blessing on Families" (page 515, *The Methodist Hymnal*).

If this topic is used, one could continue the theme of the importance of proper relationships between all the members of the family. With all our talk about "child psychology" and "the nature of adolescence," we have shied away from the theme of the proper relationship between parents and children. It may even be that the one reason our schools find it hard to teach "Johnny" to read, or to teach him much of anything, is that too many parents want Johnny pampered and have taught him, in the home and perhaps more by example than in words, that material success and physical comfort are about all that matters. Whether this is true generally or not, it is a theme that ought to be faced in preaching.

Responsible Parenthood

May 13, Festival of the Christian Home. Ephesians 4:1-13 or John 14:12-21.

We may have changed the name, but "Mother's Day" is too much a part of our national mores and too profitable commercially to be given up without a hard struggle.

If you preach on "Mother's Day" as a theme, please avoid all evidences of the stickily sentimental and seek to relate the occasion to strengthening home life. Perhaps no day of the year embarrasses so many people as "Mother's Day" as observed in some places. Hackneyed poetry, saccharine "illustrations," and emotional references to vine-covered cottages have tended to turn the day into a pathetic thing.

It might be well to remember that Anna Jarvis, who originated the idea of dedicating a day to all mothers after the death of her own mother in 1906, spent the last years of her life combatting the commercialization of "Mother's Day."

A good thing would be to "do something" that honors real parenthood on this day. I do not mean one of those "gimmicks" such as giving potted geraniums to the "oldest, the youngest, and the one with the most children." It is a day to receive the pastor's membership class of children. It would be a fine occasion for conferring any "God and Country" awards earned by Boy Scouts in the church. A good sermon topic might well be "Responsible Parenthood." An excellent collect for the day is the one beginning on page 181 in the Book of Worship.

Family Communion Service

May 10, Ascension Day. Revelation 5 or Luke 24:44-53.

This might be a fine time for a family Communion service, using the Gospel lesson for the Scripture and encouraging people to come as families. Holy Communion could follow a church supper. That is really the way it happened the first time: a family supper and then a sacramental moment.

Toward Mending Marriages

Several people struggling with personal marital problems formed a therapy group with the author and learned ways to help themselves and others save broken marriages.

By H. WALTER YODER

FOUR YEARS ago the Divorcees Anonymous group in Chicago, Illinois, wrote me requesting that I accept certain referrals from them for counseling. At the time I had several clients who had been working through some of the upset and suffering involved in marriage breakdown. Beginning with them, we formed a therapy group.

This group had a twofold purpose: (1) To help the individual members work through personal problems and conflicts, and (2) To help others who might be headed toward that same path of humiliation, loneliness, and despair.

Later other persons with somewhat different problems came to join the group. Some were deserted by their mates, others were separated, still others were together but involved in endless battles. But all experienced in some way the deterioration of their marriages.

Stages of Deterioration

We began to see that there was one fundamental process of marriage deterioration which fell into several different "stages." This process became so clear that older members could spot rather quickly just which stage the newcomer was in. And the next stage could be anticipated. Certain cycles were recognized and related to the fundamental process.

Having persons in the group who were in different stages of the process became the source of much fruitful insight. Whatever situation a member found himself in, there was always another member who had been through that stage. This led to the detection of not only an underlying process of breakdown but also of certain false signs of escaping it.

The "illusions" and "mirages" and "dreams" which people used in various stages to convince themselves that all had changed were revealed for just what they were—false hopes and a fool's paradise—soon to be shattered with the increased disappointment and despair that goes with dashed hopes.

But the recognition of the process of deterioration, and its false illusions of escape, brought gradually the recognition of its opposite. The true and reliable process of reconciliation and healing was seen in its concrete operation. The stages of growth, the stages of reconciliation and recreation of the relationship were distinguished. We began to have members who were in the process of rebuilding and recreating their relationships that had been broken or had been close to the breaking point.

As this group continued its weekly meetings for study and exploration over a period of four years, it learned much of these two processes and what it takes on the individual's part to encourage the one or the other.

As members became more successful in overcoming their own personal weaknesses, they became increasingly interested in helping others. They wanted to put their insights and knowledge to work. As they attempted to help others and discovered what a difficult job that was, they received new insights into themselves and their own ways of refusing help offered them. But, gradually, with much pain and effort, they learned more about the process of helping others, just a had learned about the process builds up or tears down the m relationship.

It is, then, from this experien this group study that I report. It from a fairly long and rathe study and "action research" with who have been involved in these esses and have learned to unde and communicate what helped an did not.

No Quick Solution

First, we were reminded agai again that *relationships of peop living things.* They are always in ess. They are growing and stren ing and enriching or they are w ing and weakening and decayin relationship of people cannot b denly manufactured nor can it b denly broken.

People with little awareness a ways in a great emergency abou love relationships. Suddenly and pectedly to them, they discove mate is stepping out. Something be done immediately! But we this is only the culmination gradual decay in the relationsh no immediate answer will solve thing.

We find people with this urge some solution. They rush into a d as though a relationship cou severed with less emotional stres throwing out an old chair, withou ing the aching void that come broken relationships. Or, on the hand, they rush into reconciliatio forgives, the other accepts, as t they could just be patched to again like the legs on a chair and have to grow together like flesh ing together after a cut.

Whenever people try to manuf a solution—either of breaking t lationship, of separating, or of ing back together—they only p the way for another explosion, a disappointment, another defeat.

We have learned, then, that relationships are living things. must be regrown together and re together—from the inside out. a process of growth and cultivat will take months or years of culti and effort to really arrive at a of security and trust and growin

Anyone who suffers under t lusion that he really "saves" a riage in a day, or a month, or s months, may only be preparing self and others for an even wors appointment later on. A deteri relationship will take years of cu tion to truly recreate it, just as an relationship takes years to establi develop into strength.

H. WALTER YODER *is pastor of First Congregational Church in Rockford, Mich., and director of the Personal Counseling Clinic in his church.*

nd, we have discovered and re-
ered that *the natural contacts*
tionships are constantly building
p or tearing them down. A per-
volved in marital catastrophe
tries to manufacture some dras-
different approach or contact
ution. Or the person trying to
nother in trouble often tries to
acture some contact, rushing into
uation before any readiness or
has been built up.
d with upset, surprise, emer-
we tend to look right by the
l contacts that, properly mined
eveloped, could be helpful; in-
we rush into some new, strange,
anufactured attempt at solution.
ne other extreme are the people
el they are being helpful by let-
neir mate or some person cry
ir shoulders indefinitely. These
will say with some pride—be-
that they are helpful—"Every-
ells me their troubles. They real-
n up."
goes on indefinitely without the
trouble getting any stronger
dling his situation in any more
ve manner. This is a "natural"
but it is not being helpfully
Simply being a "towel" for others
into tends to have a harmful,
ning effect which makes them
d less able to meet their prob-

tive help comes through effec-
e of natural contacts. This means,
the helper must be strong
to really command the other's
. Second, it means the helper
ave courage enough to keep his
on on whether the one in trouble
ng stronger or not, rather than
his sympathy run away with
nd thereby bogging down into
r resentment. Third, it means
he helper finds he is not really

helping a person, he must firmly refer him to a professional counselor.

The opportunity to take these helpful steps will come to the helper through some request made by the friend in trouble. The simplest requests —to take care of a child, to come over for coffee, to have lunch together—can be used to clarify the need of that person for help. When that need is recognized—and only then—is he in a position to be helped. This requires patience and careful "thinking through" of all natural contacts.

Commitment Is Essential

Third, *securing commitment is decisive for the progress of the one who needs help.* It may be his commitment to see a counselor one hour a week, it may be his commitment to join in group therapy one hour a week. And to pay his own way for these services!

When the desire to work through the emotional and spiritual problems is strong enough to make commitment to a program of consistent weekly, monthly, and yearly exploration and cultivation, then the person is on the way to a new life in himself and in all his relationships.

If he is to make such a commitment, it will, of course, entail straightening out certain other conditions. He must have work and keep consistently at it. So long as he is unwilling to find a way to meet these conditions, he can be helped very little. But the desire to meet these conditions is the first step of his growth into a more adequate and satisfying life.

By now you may be thinking, "Why, we were thinking of marital problems and their solutions and now we have gotten into a much more difficult realm of growing personalities, with all of the great effort which that calls for."

This is true. The thesis that our group has finally come to is this: *the only really satisfying solution to marital problems or breakdown is the total growth of one—and preferably both—of the participants.* Out of such growth must come not just the solution of a symptom or several problems but a newly created relationship that must be better and stronger and more vital than that relationship has ever been before. This is a major, long-term undertaking.

When such growth does not take place, the cycle process takes over. The persons involved go through a series of reconciliations and separations, each time becoming more discouraged and distrustful and helpless. If they are of a type who get a divorce a little more easily, the same process occurs with different mates. They continue with the same "blind spot" or "emotional weakness," going into a series of marriages and divorces.

Separation and divorce solve nothing; only "insight" and growth make possible creative solutions to the problems of relationships.

Two Misconceptions Discarded

This exploration has led us to discard two alternatives some people regard as methods of solution: time and distance. Believing that "time heals all things," many people refuse to be sensitive to the developments in their own marital relationships. Communication breaks down—a first symptom—and it is disregarded because of the belief that time will change the condition. It does, in the *wrong* direction!

The uncommunicative partner has gone off to find someone he can communicate with. Time in itself solves nothing. It is only when accidental insights and growth take place that time seems to offer healing. It is a very poor risk to gamble on time doing the required work for us.

In the same way, some people feel that separation and distance will "make the heart grow fonder." Often it does —for someone else! Again, there is no help in separation and distance unless accidental insights occur during that period. It is a very poor risk to count on distance to bring about the kind of growth or insight which we desire.

A little earlier I said that growing was the only satisfying solution to marital problems. This is very often a question in the mind of a marriage partner who has tried in every way he knows to influence his mate—all to no avail.

This is precisely the point: he has tried all he knows and this is not enough. With insights, new knowledge, inner growth and strengthening, he can come to have influence with his mate.

This experience on the part of group members led us to another discovery: the distinction between emotional dependency and real love. Emotional dependency clings helplessly and ineffectively to its object. Real love has an independent power and purpose that influences and stimulates its object. The person who is ineffective in influencing his mate may have all virtues but lack the essential "love power" within.

This thought in turn led on to another discovery—not new to Christian thought—but freshly and concretely realized here: *that it is not our faults but our virtues which are apt to be most dangerous to us.* We feel humbled about our faults and desire to overcome them. But our virtues tend

to make us proud and complacent, which leads to stagnation.

A husband reports, for example, "My wife is untrue to me. I have always been as steady and faithful as the Rock of Gibraltar." He may be as steady (his virtue), but this obscures in his mind the fact that he may be as dense and dull as the Rock of Gibraltar!

For centuries men have recognized that in the intimacy and love of the marriage bond was a sharing of the most precious quality of life.

In this last decade, when we began to realize the corrosive forces working against love in marriage, we set our minds and spirits to a new cultivation of this love. And now the fruits of this new effort seem to be springing up about us. There are new understandings, new techniques, new processes for cultivating the spirit and love in marriage, of recreating it when broken, of enriching it when shallow. Already these new approaches have resulted in lowering our divorce rates.

Inventory for Infant Baptism

Is simply running through the Ritual and wetting the baby's head enough? Or should parents be instructed in the meaning and obligations of infant baptism?

By JAMES H. BAILEY

FIVE MINUTES until time to begin the home-coming service and our visiting preacher—a former minister of the church—had not arrived. A young couple with a new baby came up to me and said, "We would like to have Billy baptized this morning. Brother Stone meant so much to us when he was here that we want him to do it."

No baptisms had been planned for this special day, so I inquired whether the parents had written or telephoned to make arangements with Brother Stone. They had not done so, but felt sure that it would be satisfactory with him as he had baptized children at other home-coming services. I agreed only to ask the visitor whether he would want to perform the baptism.

When Brother Stone arrived and was informed of the request, he said, "That is all right. Just call them up when you want me to baptize the baby."

Baptism Degraded

Water was put into the baptismal bowl. In due time, the parents were called forward, and the baby was "done." Brother Stone was flattered at the idea of his continued importance, the parents were proud that he had performed the ceremony, and Billy was "done."

Perhaps everybody was happy except the pastor of the church. I felt that God, the church, the parents, and the baby had been cheated by the careless handling of the deeply significant and important sacrament of Christian Baptism.

The situation which has been described may be unusual in its details, but the general attitudes found in it are far too common. Many parents have the idea that baptism is only something that happens to the child by the contact of water with its head. His soul is thereafter preserved in some spiritual deep-freeze until this life is over, and is then thawed out for all eternity in the glory of God's presence.

Too many pastors appear to have a similar idea—just tell the parents to bring their children on a certain day, rattle through the ritual, put water on the babies' heads, and that is all there is to it.

Some pastors have even dispensed with the use of the ritual. These may be the more intellectually honest. At least they do not pretend that the paragraph on parents' duties is important, and then treat it as if it were merely a device used to lengthen the ceremony.

A great majority of pastors, however, approach the sacrament of Baptism with reverence and a sense of obligation to God, the church, the child, and the parents. They feel the need to make the meaning and purpose of Baptism clear. They do not want to put the parents into the unfair position of being asked to agree to fulfil duties about which they have heard nothing until stand at the altar for the importa casion.

These ministers, preferring "sign blank checks" themselves, expect their parishioners to do so They take time to consult with th ents ahead of time. With humilit with utter frankness, they outline the church expects of those who p children for Baptism. With few e tions, their efforts are met with a appreciative response.

Parents want the very best for little ones. They are glad to have one tell them that God and the c are interested in helping them ac this goal, so that the children ma velop into mature Christians.

In order that the parents may understand their responsibilities a pressed in the ritual, I plan a con tion period in which the para relative to their duties is read and fully explained to them. Any que are also answered.

For their further perusal, I hav pared and mimeographed a pape titled "Information for Parents the Meaning of Christian Bapti Children." This reiterates the d sion, and reads as follows:

"The purpose of Christian Bapt to have the child 'become *a* w *member* of Christ's holy Chu which is Christian, not narrowly odist. While a child baptized by a odist minister is automatically pla the Preparatory Membership Roll church, we do not say that he become a member of this denomi The church does, however, accept responsibility for providing Chi training.

"In presenting your child fo sacrament, you are consecrating God and to His Church. You are that you want him to be God's in a very special way, and tha dedicate and give him to God w reservation. Only with God's he your highest hopes be fulfilled.

"You are pledging yourselves t your child what baptism mean why you had him baptized wh was still unable to make his own sions. You have the privilege o rounding him with the atmosph faith so that he will take as norm fact that God loves him and is near to help. Little children learn ly. They can be as certain of God as they are of yours.

"You assume the obligation of m sure that he learns how to be a tian both in theory and practic member that he will learn far about this from the way you liv from the things you tell him he or should not do.

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take the responsibility of train-
in regular and reverent habits
attendance at church services,
in the home, his individual
attendance at Sunday school,
r opportunities for understand-
Bible.
agree to do all possible by
(what you preach) and by ex-
(how you practice what you
to 'lead *him* into the love of
l the service of our Lord Jesus

eral Patton is reported to have
at an army is like a piece of
spaghetti: it won't go where
nt it if you get behind and
ut if you get ahead and lead,
go wherever you want it. Chil-
e similar.
promise to do your best, and to
od and co-operate with him so
i will be able to do better than
st. When you have reached the
f your own wisdom, patience,
nd understanding, our ever-
God is able to give you 'second
spiritually. He is deeply con-
about the treasure which he
rusted to you.
God richly bless you and trans-
ese duties into a glorious ad-
!"

al Inventory

eel fully satisfied that parents
their obligations, I have also
d what is termed "A Spiritual
ry for Parents Who Present
Children for Baptism." The pur-
to help the parents "take stock"
re they are and what is their
l condition.
his form, they are asked to
y answer questions (in italics)
are directly related to the de-
of the church as found in the

you accept Jesus Christ as your and Lord?
erson who does not want Jesus
to forgive his sin and to have
ce in his life will not want Him
first place in his child's life.
you make your acceptance of real by being courageous for nd sincerely resisting sin and ion?
do not expect that a person will
lutely perfect, but a person who
Christ should stand firmly for
right and against wrong. It often
ore courage to tell what is good
another than to co-operate in
to say 'No' to an invitation to
n the pleasures and profits of
to accept; to do an honest day's
an to shirk the task.
of my pet expressions is: 'A

Christian is allowed to do whatever his conscience permits him to do, provided he keeps his conscience tuned in to Jesus Christ.' . . . if a radio is in good condition, you 'tune out' all other stations when you 'tune in' the one you really want. In life, if we keep our consciences in good condition, we 'tune' all other 'stations' out when we 'tune' Jesus Christ in.

"The decision as to what is right or wrong is essentially a matter between God and you. This, of course, includes the example we set for others.

"Do you regularly read the Bible as God's Word, understanding that He is most fully revealed in Christ?

"We see in Jesus what God is like far better than can be discovered in any person or event of the Old Testament. The New Testament is, therefore, the highest authority as a source book of the Christian faith. While we do not expect you to be an expert in all phases of the Bible, we do feel that you should be on 'friendly terms' with it.

"A modern translation will give the old-but-ever-new message in twentieth century language. The King James Version (or translation) gives the same message in the language which was being used in England in 1611.

"If you know little or nothing about the Scriptures, can you do your part in helping your child understand our faith?

"Do you help to carry on the work of the kingdom of God, (a) by faithfully attending church and Sunday school?

"Can you hope to train your child 'to give reverent and regular attendance upon the public and private worship of God and the teaching of the Holy Scripture' if you do not attend? Allowance must be made for circumstances (sickness, etc.) which validly keep you away.

"(b) by your prayers?

"The more your interest in the kingdom of God grows, the more you will pray for it; and the more you pray, the more interested you become.

"(c) by your contributions of money?

"Can we who claim Jesus Christ dare to give little or nothing? The Old Testament Hebrews gave the tithe—one-tenth of their income. I heartily recommend this as a starting place because we have practiced it and have found that its results are marvelous. If you do not tithe, the least you should do is to set aside regularly a definite portion (percentage) of income for God's work. This need not all come in through the church.

"(d) by sharing your talents in service?

"Any talent you have can be used somewhere in the work of the kingdom of God.

"If any of the answers are 'No,' will you change your life and habits, with God's help, so that they will soon become 'Yes'?

"I expect that many parents must honestly answer 'No' to some of the questions. If you will answer 'Yes' sincerely to this last question, I will be glad to baptize your child."

Helps the Parents

This "inventory" is also mimeographed and left with the parents so that they may refer to it after the consultation period is completed.

These questions were also mimeographed on small cards with space on the reverse side for accurate data about the child's name, and date and place of birth. In earlier years I asked the parents to answer the inventory questions on the card and return it to me with their signatures a day or two before the baptism.

More recently, I have not insisted upon this because I feel that after the parents have attended the counseling session and have received the mimeographed information for their own records, they cannot honestly present their child at the altar without meaning to fulfil their duties.

If they decide to postpone the baptism and later go to some other minister to perform the sacrament, they cannot regain the feeling that baptism is "magic" which does not require their dedication and discipline. The inventory is, after all, designed for the parents good, not for the pastor's information.

Counseling of this type is much more time consuming than to just call the parents forward to "have their children done." The parents and the pastor have fulfilled their obligations and it is also a far more rewarding experience.

Counselor's Workshop

Did this pastor's "rough-and-ready" approach really work, or is this couple's problem still smouldering beneath the surface, and likely to break out even more seriously later?

Conflict in the Home

JERRY IS a high-school music teacher. He is very nervous and flighty. He has a lovely wife, and two sweet children who are being spoiled by the strife in their home. Jerry came to me and accused his wife of being entirely to blame. He felt the situation was desperate, that something had to be done. I refused comment until I could see the two together. The case was very bad. Mary would periodically sulk, Jerry would knock her down, and days of more or less unpleasantness followed; then another outbreak, same story.

First Call

Pastor: It seems you two are having a rather hard time getting peacefully launched on a marriage career *(they had been married nine years).* Jerry has asked me to try to help you out of this bad situation. I can obviously do nothing until we get to the bottom of the situation. We can analyze it, bring all the facts to light and look them squarely in the face. Then it is up to you to decide what you are willing to do about it. What seems to be the main difficulty?

Jerry (who imagines he is an up and coming Paderewski): The chief trouble is that Mary is not co-operating with me; does not seem to realize the importance of my work, or keep the children quiet in the home. . . .

Mary: Now, Jerry, you know that is not so. You ought to know that the children and I have some rights about the place. This home is the only place we have to go, and besides, if one of the children makes the least bit of noise, or doesn't jump immediately when you speak, you fly off the handle, and abuse the child unmercifully, and. . . .

Jerry: That is exactly right. My idea of children is that they should obey, that a man is boss in the home. Since you don't make them mind, I have to do it. Is not that right, Parson?

Pastor (I felt a bit uneasy being thus addressed at this stage of the game, but managed a reply): At present your home seems too much upset to receive a categorical answer to that question now. There is more than one attitude to take in being head of a home. I hope you two realize what you are doing to your two children—creating in them a high-strung, nervous temperament which is rebellious and hard to control. The immediate issue is not who is head of this home, but how you two are going to harmonize to make it sweetly Christian. *(Both professed to be very religious.)*

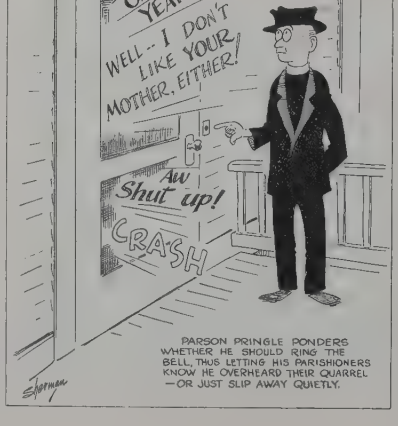
I now ask you the first fundamental question, aside from which there is no solution to your problem. Are you still in love with each other? Jerry, do you love Mary with all your heart?

Jerry (turning red and swallowing hard, answered hesitatingly): Yes I do, but Mary. . . .

Pastor (sensing he was going to accuse Mary of not loving him): Never mind Mary, we will get to that. Mary, do you still love Jerry with as much passion as when you were first married?

Mary (without hesitation, or reserve): I do.

(The look of astonishment on Jerry's face was something to see. It was as if he could not believe his ears. Yet, while the mutual accusations toned down in severity, they were still there. I saw



PARSON PRINGLE PONDERS WHETHER HE SHOULD RING THE BELL, THUS LETTING HIS PARISHIONERS KNOW HE OVERHEARD THEIR QUARREL —OR JUST SLIP AWAY QUIETLY.

they needed time to consider the somewhat, so made an appointme another interview, and left.)

Second Call

Before this interview a second burst had occurred—one of the Mary was on the point, so she s coming to see me to help her g of town and leave Jerry. Both ad something had to be done, yet on had been made—both felt it mu be separation.

I told them very frankly that no solution, and advised a psychi They refused and said, "No, yo our psychiatrist." This put the h so I did much searching of heart I answered.

Pastor: Very well, if that is you decision, we must call in the Physician. God can help you, a alone. Have you prayed togethe the situation? *(They admitted the not.)* Then, before I leave toda must do that very thing.

Jerry: But I get so mad I can't All I can think of doing when sh like that is to either knock her or walk out on her.

Pastor: Yes, but before w through today, you are going t differently about it.

Mary: I resolve again and a am just going to keep still, an nothing. Why is it, when I try so I can't keep still?

Pastor: Why can't you cork up tle of fermenting malt, or seal water in a teakettle? The same pri holds, and you must either let anger go against your husband, God help you get rid of it. Hav read *The Way to Power and Poi* E. Stanley Jones (Abingdon $1.50)?

Mary: No, I haven't.

Pastor: Then by all means get now to get back to taking Goo your home and confidence. Ar willing to give him a chance at what he can do?

They both agreed. After some f discussion we had prayer, and I hope all would be well.

Mary did get the book, and bot it. I decided, however, if I was on again I would use the medicin would either cure or kill. I wro what I was going to say, then neve it.

Third Call

I went to their home, with fi clothes on.

Jerry: Well, preacher, it look there just isn't any use.

Pastor: No, Jerry, there isn't. two were ignoramuses I could see excuse for your acting as you ar

both educated, deeply religious
If you are going to continue
Christianity to all life save
ersonal relation, leaving home
he devil, then no one can help
t even the Lord. I have not
day to argue, but to lay down
, God's law, which, if you will
ill sweeten your home life, but
he only thing is separation. You
on like this.
liked the book I had suggested
ading very much. I told them I
miliar enough with their case
they followed my advice I was
would be well.)
r: Now, Jerry, you come first.
ou first came to me you said
ife was wholly to blame, but
u admit you were wrong. I for-
matter what the provocation,
riking her again. At least until
h have gone to your knees in
bout it. I also forbid the striking
children, except in case of ex-
rrogance and disobedience. For-
ut becoming a Paderewski, or
make that ambition subject to
ing a loving husband and a kind
Behave as a gentleman in your
Vhen provoked, seek God's help
of a cigarette. *(He had begun*
ke to "calm his nerves.") Will
this program for thirty days?
: Yes, I will.
r: Now, Mary, quit your moping
uting. Instead, when you feel
n the presence of your husband,
im around the neck and kiss
e will be too surprised to hit
hen he corrects the children,
e all sympathy for them. Try to
t they need it, and help out in
wn motherly way. Above all,
ou have a grievance, or think
ve one, don't try to sit on the
should up and out. We are all
and once in a while need a
and moral purgative. Remember,
eat Physician is always near to
u the right attitude. What you
st do is get rid of these tensions,
down the middle wall between
d give love and God a chance.
ou co-operate with Jerry for
lays?
: Yes, pastor, I will.

s Comments

rough-and-ready, very unortho-
proach worked. Jerry and Mary
reconciled, and very happy.
three months later Jerry came
peace offering, an angel food
nich Mary had baked for us. He
wanted to see whether it would
ore coming over. It has, and all
tness in our home." Now, after
an two years, it is the same.

Evaluation by

CARROLL A. WISE

THE CRUX of this particular situation is in the statement of the pastor in which he describes his work as rough-and-ready and a very unorthodox approach that worked. The approach is unorthodox from the point of view of accepted counseling principles, but one fears that it is typical of the approach that many pastors still use.

The crucial word in this is "worked." What do we mean by worked? How did it work? What are the legitimate goals of counseling and what methods will arrive at these goals?

WISE

It is not difficult to discern the methods and the goals in this situation and what this word "worked" means here. In the first place, the approach gets to be one of extreme authority. The pastor seems to become very irritated and as a result vents his hostility at the people and really gives them a scolding.

The effect of this approach is one of repression. The problem is driven inward. It is not resolved. They remain as two small children who are very dependent on the powerful authority of a father figure who will punish them severely if they do not behave.

This seems to preserve a sense of external harmony within the family, but it is folly to believe that such an approach really resolves the problems that these two persons faced. The overemphasis on "sweetness" in the home is indicative of the refusal to face and work through the more disturbing issues.

"Work" here means that a sense of external peace and harmony has been created at the expense of the inner growth and maturity of the persons. Perhaps there are times when such a goal is justified, but one would question this. It is easy to predict that this situation will sooner or later blow up.

This may take place in a way which seeks to preserve the external sweetness of the home but which nevertheless undermines the whole relationship. In other words this man could become sick, either physically or emotionally, to the extent that he would control the marriage because of his illness. The wife might do the same thing. But because of the extremely repressive atmosphere, one or both of them might find themselves going outside of the home for companionship.

Another way of phrasing our comment is simply that this approach never works through the basic reasons for the problem, but deals solely on the level of symptoms, leaving the problem smouldering underneath to break out later in some other form; and because of the accumulation of tensions over a period of time, the situation is likely to break out in a more serious form.

Rather than adopt this kind of an approach, the pastor, if not trained to deal more adequately with such a couple, should refer them to a social agency, marriage counselor, psychologist, or psychiatrist.

Pastors who wish further reading along this line might well look into Elias H. Porter's *An Introduction to Therapeutic Counseling* (Houghton Mifflin, $3.50), or Carroll A. Wise's *Pastoral Counseling: Its Theory and Practice* (Harper & Brothers, $2.75).

CARROLL A. WISE *is professor of Pastoral Psychology and Counseling at Garrett Biblical Institute.*

Evaluation by

JOHN DIXON COPP

PERHAPS it is the mood (I have just singed the monthly check by bringing it too near the pile of smouldering bills due), but I find myself cheering the pastor on as he moves forward through these three interviews in his admittedly "rough-and-ready," cure-or-kill fashion.

Something made me wonder, however, just how he would pick up the pieces if, say, Jerry in the first call had said he hated Mary, not loved her; in the second call that he could not and would not pray with her; and in the third call had told the pastor to take his belligerent advice and go hence.

COPP

It would have been interesting had the pastor given some of the thoughts that lay behind his decision to take what might have been a very dangerous offensive. What did he write out, for instance, between the second

JOHN DIXON COPP *is assistant professor in the Department of Psychology of Religion, Boston University School of Theology, Boston, Mass.*

and third interview? Why did he choose these sentences, and then why didn't he use them?

He must have known Jerry and Mary very well indeed to know just how far to go in his "fighting clothes." I say this because, in spite of out-of-context quotations to the contrary, the pastor does not seem to act in bull-in-china-shop fashion. If any criticism were to be offered, I should say that he just may find himself more interested in principles and ideals than he is in people.

He has certainly come with judgment into the situation, and even with a taking of sides (see the Paderewski quip; his unconscious is showing here). The judgment, however, seems to be tempered with gruff goodheartedness, and so it does not hinder.

The pastor is having interpersonal relationships with a man (Jerry) who is not quite sure that he is a man, or does not quite know how a man in difficulty with a fellow person should act. Witness the "knocking down" and the bossiness. And he is one whose self-regarding sentiment is in need of the vitamins offered by the tiptoeing acknowledgment of others.

What is accomplished is out-of-mud-hole therapy, with the probability that the solution will last only as long as the two (husband and wife) can live *above* their more basic characterological problems.

I am not sure that I agree that "marriage" and "peace" should be as closely related as they seem to be here. There is the peace-of-marriage error in the world as well as the peace-of-mind mistake. To me there is bound to be in any growing relationship, and particularly so in marriage, a dialectical process which may at any time result in fireworks. It is what is illuminated by such moments and marked for later, patient correction that give us next and next in the spiral of marriage.

May Be Overcurious

I question, too, some of the look-me-in-the-eye interrogation. Some, even from a concerned pastor, could be an impertinent invasion. For instance—and I am unhappy about the form of this as well—"Mary, do you still love Jerry with as much passion as when you were first married?" There is the suggestion of an overcuriosity here. Luckily—and I use the word advisedly —the pastor got the answer he wanted. But suppose he had not?

QUESTIONS: Why—really why and not surface why—did Jerry come for help in the first place, and why to a pastor?

Why did the pastor insist on the both-together technique? This makes for more surface handling, and often only a temporary solution.

What did the pastor make of the physical knocking down on the part of Jerry? Who, other than Mary, was being sent to the floor? (Perhaps a punching bag in the basement should have been recommended; such emotional needs are rarely taken care of by the sweetness and light methods of religion being "used" in a certain way, or even by tougher and more realistic rational discussion.)

Why did the pastor make the appointment for the next interview? Why not let Jerry and/or Mary do it? Here, and elsewhere, the pastor seems to suggest that he is taking over the problem—in spite of a sentence or two in which he puts it back on the couple. This means, of course, that a failure can not only be blamed on him, but can be caused by him.

Next, is there any connection between the outburst after the first interview and the way in which the pastor handled this interview? I suggest that there is, and that the method used later by the pastor was already present in sensed embryonic form in this first. This might have been a warning to the pastor.

Why, too, did the pastor, at the beginning of the second call, come forward so quickly with "no solution," and "see a psychiatrist"? Did he really these statements, or was he usin in some way to put pressure quarreling couple? The latter is mon temptation. The word " atrist" can be a big stick.

Can people who are so distur and about each other pray toget demand? Perhaps they can, but s ing they are unable to do so? not prayer itself be driven into necessary swamp of discouragem such authoritarianism?

Mighty Lucky

I question the advisability of ing a book into the relationship which is being built up. It brings another person, and even an E. S Jones may be sufficient to upset cate balance. The couple, or one two, may be bewildered by havi advisers instead of one, and ma pit one against the other if deep fears or purposes be served. happened.

All in all, I appreciate the st forwardness of this pastor. He h said so, but prayer must lie behin his brashest tactics. And God is absent from any proceedings. B the other hand, I would end on already struck. In these intervie Pastor, and in the outcome, "y mighty lucky."

Audio-Visual Resources

• Some churches are trying to beat the "Sunday night slump" by working in an occasional film or recorded sermon. Two 16mm pictures that are being used widely by Methodist and other churches are *John Wesley* (color, 77 minutes) and *Martin Luther* (B&W, 104 minutes).

Another idea that might prove effective for an evening service is this: use the long-playing record *How to Face the Future Unafraid,* and follow it with a discussion period. The record was produced by George Kondolf, and presents the convictions of outstanding Christian leaders on the problems of living confidently with today's uncertainties and fears. Participants are Truman B. Douglass, Bishop G. Bromley Oxnam, Norman Vincent Peale, and Lowell Thomas.

The record has an original musical background sung by the famous Westminster choir. Order from Special Records Corporation, P. O. Box 153, Madison Square Station, New York 10, N. Y. Sale, $4.98.

• *Hawaii, Crossroads of the* (16mm, color, 28 minutes) comes ly recommended for showing Met work on the islands. The film sk Hawaiian history, economy, and political conditions. Its story co two students at the University waii—the girl shows the boy wh cannot give up the Christian when she marries. He tries to i her in the ancient Shinto shrines background, but gradually be aware of the real meaning of Chri ity. It was produced by the Met Board of Missions. Rental, $8.00.

• A filmstrip which might be h to pastors and others in the church who are responsible for s vising church-school teachers is *row to Myself* (33-1/3 microgroov ord). It shows how teachers ca and give guidance for their tea Sale, $10.00.

• Unless another source is given, from The Methodist Publishing H

oral Communion Service

The variety offered by this observance of the Lord's Supper may capture the imagination of your people too.

OUGLAS H. HENDERSON

INOR, but persistent problem t troubles many ministers is conveying to their parishioners ortance of the sacrament of Holy nion.

pastors have discovered to their that certain of their otherwise people prefer to stay home on nion Sundays because the serv- ns to give them no personal ion. They regard the ritual as and boring.

astors it is difficult for us to and this attitude because of the portance we have come to at- his service. Even our occasional on the history and importance sacraments does not whet the of some of our people for the f heaven" and "wine of mercy."

pastors have at times resorted xpediency of eliminating much itual, using only what are con- the basic parts of the ritual as e to the serving of the elements. ave been occasions when the confession, the prayer of con- n, and the serving of the ele- as been but a brief, rapid series activities carried on in addition egular weekly order of service. our people have come to think Sacrament as something we n" now and then to add a touch ty to the service.

ny feeling that most of us who to shorten the service, do so of what we consider expediency of a deliberate desire to mini- e importance of the Eucharist. y, we wish for some formula by ne imagination of the communi- ght be captured, and the Lord's restored to its place of true nce in our worship.

LAS H. HENDERSON *is pastor of Community Methodist Church ny, Calif.*

To those who find themselves in this dilemma, let me suggest for your consideration the Choral Communion Service as a means of bringing new life and beauty into the celebration of the Sacrament. Thrilling personal experience with several congregations who have used it prompts my recommendation.

Usable in Any Church

The Choral Communion Service is not difficult to follow or hard to inaugurate. There is no financial cost involved and it can be carried out in any church, large or small, which has an organ or a piano, and a choir of ten or more singing voices ready to invest a few hours in a fascinating adventure into the musical literature of the church. After a few rehearsals the choir, if given a proper introduction to the service, should be as enthusiastic about the service as the minister.

Two concepts are of prime importance. First, we must remind ourselves and our people that singing or chanting the Communion Ritual is not a new practice, but rather a form that has been used for hundreds of years by Methodists, Anglicans, and other branches of historic Protestantism. It is more commonly used in some places than the spoken version. In using this service we are only reviving one of the time-honored traditions of the historic church.

Second, the minister must realize that the Choral Communion Service is not something to be added to, or blended with, the regular Sunday morning Order of Worship. Rather, the Communion Service is the service of the day. If the ritual is faithfully followed, this service will perfectly supplant the regular service, and the variety of it will be welcomed by most parishioners!

Assume that it is Sunday morning and we are guests attending a church where the Choral Communion Service is to be used. When the organ prelude comes to its climax, we turn our attention to page 523 of the ritual in *The Methodist Hymnal*. We rise to sing "Holy, holy, holy" as suggested here, though there are several other hymns that might be used effectively.

After the hymn we turn again to the ritual and the minister proclaims, "God is a Spirit. They that worship Him must worship Him in spirit and in truth." The people, led by the choir, respond by singing the "Gloria Deo" (response number 565), "Glory be to God on high." This response is chanted after each of the four opening statements read by the minister.

At the extreme right-hand side of the printed order of service in our hands we see that the hymn numbers of the responses are printed in small type in parentheses, for the benefit of the choir and those who wish to follow the music. We are delighted to observe the congregation as well as the choir joining in singing the responses as readily as they would have joined in the spoken version. The singing swells even louder as we come to the familiar "Gloria Patri" (number 569). For each response there are alternative arrangements from which the leader might choose.

The unison prayer which follows is spoken. The next chant is the Lord's Prayer (number 572), which of itself is inspiring.

The Ten Commandments (number 575) comes next. This is the form most practical for choral use. As we go through the commandments there is a sense that the worship is building up to a climax, which is reached after the tenth commandment. Another high point is reached following the reading of "Our Lord's Summary of the Law."

The mood of worship changes per-

ceptibly as we turn from the Old Testament to the New Testament and the Beatitudes of Jesus (Choral response, number 579). This is followed by the responsive Scripture reading from Isaiah 53:1-10 which visualizes for us the sufferings of our Master.

A Brief Message

We come now to page 527 of the ritual, a flexible point in the service. In the small print we read that the minister may read from the Epistle of the day to be followed by the Gospel. The Apostle's Creed is then repeated in unison, followed by the message.

Our host takes a bit of liberty at this point. While we are still standing from the responsive reading we repeat the Apostle's Creed together, and are seated. The Scripture reading comes next, followed directly by the message.

The message is both brief and to the point. It is not a full-length sermon, but a suggestive illumination of the Scripture just read. As the minister concludes we are led to eagerly anticipate the partaking of the Lord's Supper. As he approaches the altar and removes the white linen cover from the elements, the congregation sings "Be known to us in breaking bread" (number 408).

We prepare to worship through giving as the offering is taken. The minister has prefaced this by reading one of the paragraphs from pages 527-528. As the ushers return to the chancel the congregation rises and responds with, "All things come of Thee, O Lord" (number 581).

We continue to stand, and the next part of the ritual is spoken until we come to the Sursum Corda at the bottom of page 529. The minister here makes no attempt to display his solo singing voice qualities. The organ simply gives a chord, and he reads his lines in a loud, resounding tone, "Lift up your hearts," to which the congregation responds as a chorus, "We lift them up unto the Lord" (number 583).

After the Sursum Corda, the minister faces the central altar and proclaims the lines that follow. The congregation again responds, this time singing the "Sanctus With Preface" as arranged in number 584.

To the prayer of consecration of the elements which follows, we respond with the spoken unison prayer. As the minister partakes of the elements we prepare to rise and go forward at the indication of the usher. Because of the beauty and tone of the service thus far, our moment at the altar rail seems more significant and real than before. We rise sensing that we have had genuine communion with Christ.

As the last row of communicants returns from the altar, we turn to page 531 of the ritual, and read together the final unison prayer. As we come to the last phrase of this prayer the organist strikes the chord for the final response that will climax our service, the "Gloria in Excelsis" (number 588).

Our heads are bowed for a moment as the pastor pronounces the benediction. The postlude begins and we make our way out of the sanctuary.

This thrilling experience can be reproduced by any pastor who is willing to spend a few extra hours with his musical director and his choir in ing out the details. The first ti done most of the responses sh sung by the choir. Within a v weeks the service should be r and at this time the congregation be urged to join in the respons

If the Choral Communion is ently used it will soon capt imagination of most congregatio those communicants who have preciation of beauty in worship reluctant to return to the spoken service.

Communion in the Upper Ro

How one church celebrate Lord's Supper on Maundy Thu

By CEDRIC M. POWELL

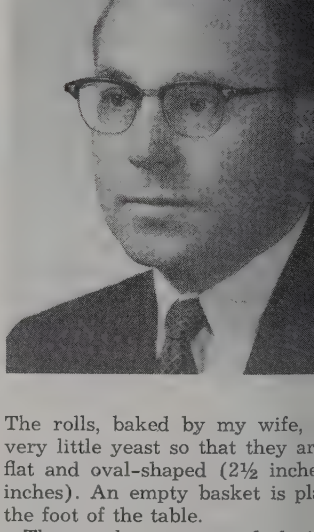
FOR A NUMBER of years I have tried to make the Communion service on Maundy Thursday especially significant and different from the regular Communion service so that it would make the people conscious of the meaning of the Last Supper of Jesus with his disciples.

Three years ago we began using what we like to call the "Upper Room" Communion service. It is explained here as we use it in our particular situation, but I believe it can be adapted for use in most churches.

A side room which has one door leading to the vestibule and another to the sanctuary is the "Upper Room." Two tables (30 inches by 96 inches) are arranged in the form of a "T" and are covered with white linen cloths. Light is furnished by one seven-branch and two three-branch candelabra placed on the table.

Thirteen chairs are spaced around the tables so that the participants can be seated and rise without moving their chairs. The chairs are arranged so that the communicants face the minister, who will be seated at the center of the horizontal table.

At each place is a small glass plate upon which has been placed a filled individual communion cup. Before the minister's place is a small basket of rolls symbolizing the unleavened bread.



The rolls, baked by my wife, very little yeast so that they ar flat and oval-shaped (2½ inche inches). An empty basket is pl the foot of the table.

Three ushers are used duri service; one in the aisle to i when persons are to rise, ano the rear of the sanctuary, and th in the vestibule.

Begins in Sanctuary

The service begins in the sa with the first part of the Ritual. it is time to serve the elemen minister and an assistant go

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CEDRIC M. POWELL *is pastor of the Methodist Church in Piper City, Ill.*

Room." The ushers, carefully
d before the night of the serv-
uct twelve persons to the "Up-
n."
take places at the table. The
seated, quotes from Scripture

it was evening, he sat at table
twelve disciples; and as they
ting, he said, "Truly, I say to
e of you will betray me." And
re very sorrowful, and began
o him one after another, "Is it
?" He answered, "He who has
his hand in the dish with me,
ray me. The Son of man goes as
tten of him, but woe to that man
n the Son of man is betrayed! It
ave been better for that man if
not been born." Judas, who be-
him, said, "Is it I, Master?" He
him, "You have said so." (Here
ister stands.)
as they were eating, Jesus took
nd blessed (pause in silence),
ke it, and gave it to the disciples
inister does so, giving one half
person on either side of him.
reak off a piece and pass it on
ext. What is left is placed in the
at the foot of the table.) *and*
ake, eat; this is my body." And
a cup, and when he had given
(pause) *he gave it to them, say-*
rink of it, all of you; for this is
od of the covenant, which is
out for many for the forgiveness
(The minister drinks his cup in-
the same to the others.) *I tell*
hall not drink again of this fruit
ine until the day when I drink
with you in my Father's king-
Matthew 26:20-29).

at the Altar

a brief prayer the communicants
nissed, leaving by the door lead-
the sanctuary. They then go to
ar for personal prayer, after
hey return to their seats.
minister and assistant replace
pty cups with filled ones before
t group is admitted. When the
ready the minister opens the
the vestibule which is the sign
next group to enter.
minister and assistant go with
group to the altar for prayer,
hich the minister rises and gives
nediction. The people leave in

first year we used this service
neographed a folder explaining
ning and procedure of the serv-
d suggested some devotional
from the hymnal for use before
er the "Upper Room" experi-
his is quite helpful, and should
each time.

Idea Forum

Televised Easter Service

By ROBERT W. MOON

WE televised our Easter services last year on a closed circuit to overflow congregations in the social hall at First Methodist Church, San Leandro, California. It was such a happy and successful venture that I am sure other churches will want to try it.

People in the overflow congregations often feel neglected. They are often without hymnals and without a minister to lead them. Wanting these people to feel welcome and wanted, we televised the Easter service.

The noiseless camera was located in the balcony where it could be screened from the congregation. Two 150 watt floodlights, inconspicuously located, were added to help light the chancel.

Camera and microphones were connected to four twenty-four inch receivers set up in the social hall. Chairs were arranged in such a way that the group felt like a congregation. Lilies and blossoms helped make the room attractive.

One of our local preachers had the congregation stand at the proper times, and encouraged their participation in singing the hymns printed in the bulletin.

The overflow congregations were very appreciative of the opportunity to see and participate in the service as well as hear it. Rental cost of the television equipment, including the amount paid to the opcrator, was less than one hundred dollars.

The church intends to televise services again this year. We are sure that our worshipers will expect it.

Divorced Persons' Club

By RELIGIOUS NEWS SERVICE

PORTLAND, ORE.—More than 100 divorced men and women, widows and widowers, have formed a church club so they can "feel at home" and be accepted.

The club grew out of a suggestion dropped into the collection plate at Piedmont Presbyterian Church by a divorcee. She said divorced persons would prefer to join such a group rather than "bar hop."

Paul Davie, minister, discussed the suggestion with members of his congregation and seven of them decided to organize the club. Davie and the seven were startled when the first meeting was packed by a crowd that overflowed the church basement and hallways onto the sidewalk.

The group is open to members of all races and creeds. Davie said he believed it to be the third of its kind in the country; others are operating at churches in Los Angeles and Pittsburgh.

'Team Teachers' Favored

By RELIGIOUS NEWS SERVICE

CHICAGO—Man and woman "team teachers" is the latest idea in Sunday-school practice. Christian education specialists are advocating the idea of two teachers to represent the "family situation" in children's religious training.

Oftener than not, the teacher team will be man and wife. First Congregational Church, Oak Park, Illinois, and other churches have experimented with the plan and found it successful.

Dignified Ushers

By WEBB B. GARRISON

"EVEN humble services performed by laymen should be given recognition," declares A. H. L. Randolph, minister of Seay Hubbard Methodist Church, Nashville, Tennessee. "As one step in that direction, our church has adopted the practice of asking ushers to wear a distinctive garb."

Randolph led in the movement to dignify the status of ushers in the church he serves. Several experiments were tried. On the basis of their results, novel practices have been established.

Ushers in the church are selected from the women of the congregation. Each wears a distinctive white nylon dress, with a special "Usher" badge pinned on the shoulder.

"Two values attach to this practice," says the minister. "First, a visitor has none of that embarrassing feeling which comes from wondering which way to go. He instantly recognizes an usher, so can make himself known and indicate which class he wishes to attend in church school or where he would like to sit in the sanctuary.

"Second, the ushers themselves greatly appreciate the increased recognition which comes from dignifying their job. By making the task itself one of importance, significance of lay leadership in the church is extended. This gain is slight, of course. But any device that helps persons to participate in the work of the church has some value."

Locating Those Lost Sheep

Are some of your church members "lost"? Here is how one church accounted for nearly 90 per cent of its members by calling the roll one Sunday.

By AUSTIN H. ARMITSTEAD

AS MINISTERS, we expect too little from the members of our churches. If our folks were Roman Catholics a much greater percentage would be in church every Sunday; but being Protestants, many of our people believe in freedom "from" worship.

Some people attend church because of its authority, while others attend only on special occasions such as Christmas and Easter, perhaps because of the church's lack of authority.

Membership vows are taken by our members with varying degrees of sincerity. Some, no doubt, desire to fulfil their promises, while many others forget the seriousness of the occasion.

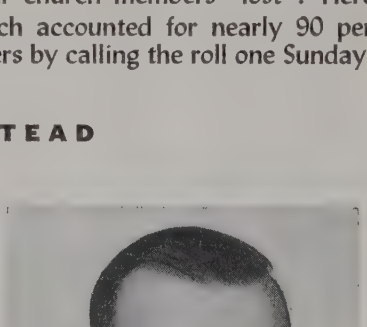
We can list various reasons why membership means so little to many people, and not the least of these reasons are our own shortcomings and inability to assimilate new members.

Expect Too Little

I belong to a service organization in my community, and the membership requirements are quite strict. If I do not attend regularly I am chastised by the president or another officer. If I fail to "make up" meetings and have four consecutive absences, I will be asked to drop my membership.

There are several good Methodists in the group, and yet if I dared to ask them to attend church once a month they would think it improper and ridiculous.

In the Christian church we have something greater than all of the service organizations combined, and yet we expect too little from our members. Sunday mornings if we have more than one-third of the membership in attendance, everyone speaks of the "wonderful crowd."



Many are retained on the rolls of the church because they maintain an interest by their financial support. But churches cannot thrive with members who do not participate in the fellowship of the Sunday morning church services and the other regular meetings.

When the question was raised as to what our church could do to alert people to their responsibilities as church members, the chairman of our Commission on Membership and Evangelism suggested that our church have a "Roll Call" Sunday. All members of the church would be expected to answer to the calling of their names during the morning worship service.

I was a bit hesitant at first. I could think of some people who might be looking for a good excuse to break the little church tie that remained, and the attitude that some of our regular members might take toward the sudden influx of "nonregulars." I did, however, give my support to the plan.

The chairman discussed the idea with the members of the commission and found them eager to support and sponsor a "Roll Call Sunday." The commission brought its recommen to the official board for further sion, and the board voted unan to carry out the plans of the c sion.

About a month before the d a letter, signed by the member commission, was mailed to all m of the church. It announced t of Roll Call Sunday, and stat during the morning service a would be taken of all whose na pear on the church membershi

The letter urged every memb tend, and requested that all wh not be present contact the min that their names could be accou

Publicity was placed in our bulletin for three weeks prior day and spot announcements we through the courtesy of a loca station. The church newspa monthly, carried full informa our plans.

As ours is a small commun our membership is about 250, w dered what sort of remarks we hear. Many phoned to express that, for various reasons, they not attend, but they did wan names to be accounted for.

Attendance Increases

On Sunday morning of the the church hour nursery had mo dren than ever before, and in th ship service even the front pew filled—pews not usually disturb cept on Easter. There were present who had not been ther Easter too!

As the people entered the each was given a questionnaire pencil. Then the long awaited m came: the chairman of the com came to the pulpit and began the names of the members.

If a person had called to be e the chairman would say, "John accounted for." He was careful allow a long, embarrassing pau lowing the calling of a name of one not present.

Nearly three-fourths of the m ship was accounted for by pres by excuse. Adding to this numbe who had moved from the com but had not transferred their m ships, and others who are "inac every way," we probably accoun nearly 90 per cent of our memb

Although not specifically a Roll Call Sunday, I asked the c gation to fill in the questionnai taining to their stewardship o for the work of the church. Ther opportunities for all ages in su as folding church bulletins, helpi the youth group, furnishing flowe ushering.

AUSTIN H. ARMITSTEAD *is pastor of the Methodist Church of Center Moriches, Long Island, N. Y.*

was the reaction on Monday
? It was excellent. People who
n inactive said, "I'm ashamed
lf, and I'm going to try to be
ithful in the future," and "I'll
in church next Sunday."
nearest to an adverse reaction
t of a man who said, "I haven't
l for months when I could have
l and the Sunday you folks
ad to be the one Sunday in the
n I couldn't possibly make it!"
questionnaires brought amazing
Now I have the job, along with
sion leaders and others, of as-
ng people into new responsibili-
are determined to keep active
vho had become inactive, but

who can add a great deal to the life of the church if given a chance to share in its great work.

Some of my ministerial friends had raised the question as to how people would react to such an idea as Roll Call Sunday. They were eager to know.

My answer was that people react wonderfully well. Our church is certainly a better church for having taken the time to count its members.

We are pastors of a wonderful church. We have a heritage of which we can be proud in the person of John Wesley, a preacher who expected something from his fellow Christians. I believe we should expect more of our fellow Christians today.

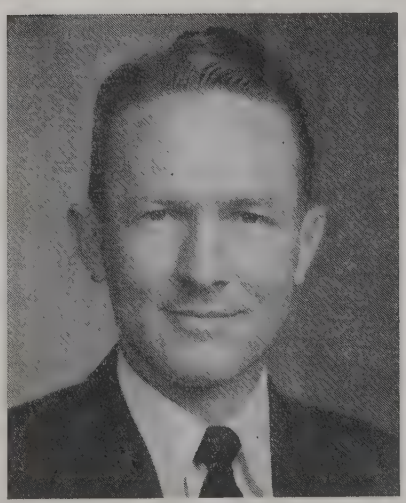
n Your Vacation School Early

February is not too soon to begin preparation for the vacation church school.

ONALD SIMMS, JR.

IENTIST said that the cost of
ling people wholesale by the
bomb was reduced to $2.80 per
by the end of 1954. We shudder
of this, do we not? And yet it
erve to remind us that the cost
ducting a successful vacation
school can also be very little—
some effective advance think-

ministers, I fear, expect a va-
school just to "happen." For a
acation church school nothing
e the place of long range plan-
ne minister might well begin his
g in February and present gen-
tlines of materials and pro-
to the March meeting of the
ssion on Education.
suggestions should include
ended dates for the school, as
a definite schedule for each
g session, outlining a time for
; study; discussion; arts, crafts,
jects; recreation and refresh-
This daily schedule can be
after discussion with the com-



mission, and further helpful recommendations will be made by teachers and workers in the more advanced planning sessions.

The recruiting of teachers and workers is the next obvious step. I have found that the vacation church school is a fertile field for the discovery of new talents in the congregation. The need of teachers and workers for the vacation school should be presented to the entire congregation.

Below is a blank I use for a bulletin enclosure during one of the Sundays early in April. Proper explanatory remarks can be made by the pastor, the chairman of the Commission on Education, or the church-school superintendent.

ANTHONY METHODIST CHURCH

Daily Vacation Church School—1955

First Week: Monday, May 23-Friday, May 27.

Second Week: Monday, May 30-Friday, June 3.

Recognizing the imperative need of Christian training for the children of our church, and of this community, I will help (barring emergencies) in our Vacation Church School in the position where I have signed below:

Teacher: _____

Stories: _____

Games: _____

Arts, crafts, projects: _____

(The blank is arranged so that each person may also indicate which department he would like to work with: kindergarten, primary, junior, or intermediate.)

In order to better prepare myself for the responsibility involved in the place which I have chosen to help, I will attend the Vacation Church School Institute to be held in the First Christian Church in El Paso on Monday, May 2, 1955; 10 A.M. to 3 P.M.

I will also attend the local training and planning session to be held for teachers and workers of my department as follows: Tuesday, May 3, Kindergarten Department; Wednesday, May 4, Primary Department; Thursday, May 5, Junior Department; Friday, May 6, Intermediate Department. Each session will begin at 7:30 P.M.

* * *

We must forget the idea that "the church is the church, and the church school is the church school, and never the twain shall meet." A successful Christian education program in a church—which, of course, includes the vacation school—depends to a large extent on how well informed the congregation is of the program's needs and objectives.

One Person—One Job

In recruiting workers and teachers for the vacation school, the basic thought of the pastor and of the Commission on Education should be: *one person with one job.* Pulpit and bulletin announcements should make it clear to prospective helpers that they will not be

LD SIMMS, JR., *is pastor of An-Methodist Church in Anthony, Mexico-Texas, and author of r Training in the Local Church"* ASTOR, *June, 1955, p. 31*).

"saddled" with the responsibility of the entire class. We should not expect our moderately trained lay people to be skilled in all areas and we cannot properly demand that they put forth the time and effort to become efficient in them.

We can, however, expect them to become moderately capable in one specific field. They should be allowed to help in an area where they want to apply themselves. There are four areas: teaching; storytelling; working in arts, crafts, and projects; leading games or recreation. If the persons in our church are challenged to concentrate their efforts in one particular area, they will rise to that challenge.

This use of many "one job" workers will prove highly satisfactory for four reasons: (1) More people will be interested in the vacation church school. This means larger attendance and wider influences. (2) Each person will enjoy his work because of the opportunity of using his specific talent.

(3) A sense of inadequacy and frustration, which comes from being "overloaded," will not hamper your workers. (4) The children will benefit by being challenged to wider interests and greater endeavors by new personalities. For the younger children's classes, the stabilizing influence of their regular church-school teachers should be maintained.

An Outline Study of the Committee on Pastoral Relations

By NAT G. LONG

I. The disciplinary provision for this committee (paragraph 145, 145:2).

A. The authorization for the committee.

1. The 1952 Discipline provides that there *may* be such a committee. It is *optional.*

2. The quarterly conference of each charge shall determine whether or not there shall be such a committee for that charge.

B. The nomination and election of the committee.

1. It is to be nominated by the committee on nominations (or by the pastor if there is no such committee).

2. It is to be elected by the quarterly conference, or the quarterly conference may authorize the annual church conference to elect it.

C. The composition of the committee.

1. The 1952 Discipline names no specific persons.

2. The committee shall consist of not less than three nor more than nine persons, provided that in a circuit each church shall have at least one representative on the committee.

D. The functions of the committee.

1. Its first function is to aid the pastor in making his ministry most effective by:

a. Being available for counsel.

b. Keeping him advised concerning conditions within the congregation as they affect relations between pastor and people.

c. Keeping the people informed concerning the nature and function of the pastoral office.

2. When the pastor is to be absent, it shall co-operate with the pastor in securing suitable supply ministers for preaching and other pastoral service during his absence.

3. In case it is evident to the committee that a change of pastors will be for the best interests of the pastor and of the charge, the committee shall do two chief things:

a. Confer with the pastor and furnish him with this information.

b. Co-operate with the pastor, the district superintendent, and the bishop in arranging for a change of pastors.

E. The authority of the committee.

1. It has no independent authority.

2. It is amenable to the quarterly conference, and must not act inde
ently of the quarterly conferenc

3. Its relation to the district
intendent and bishop shall be ad
only.

II. The value of the committe

A. Every charge should exerc
option and choose to have such
mittee.

1. More and more laymen a
sisting on having a voice in all
of the church, and especially
choice of their pastor. To have
ficial committee will convince th
men that they do have a voice.
democratic device.

2. To be without such a co
tee is to encourage unofficial
within a charge to tamper with t
pointment. This is a nuisance f
charge, the pastor, the district
intendent, and the bishop.

3. When there is an official
mittee, the district superintende
the bishop can insist upon dealin
this committee, and not with un
groups. This will save time. It wil
for greater efficiency and will b
democratic.

B. If a pastoral relations com
should perform the functions a
lined in the Discipline, paragraph
(Section I-D, 1, 2, 3 of this pap
would be eminently justified.

1. This committee could be
estimable worth when a new
goes to a pastorate if the com
would sincerely seek to aid him i
ing his ministry effective. The c
tee could take it upon itself to
procedures for the pastor to
Then, throughout the ministry, th
mittee could try to make the
work a success.

2. This committee could be
help in securing substitutes f
pastor during his absence.

3. This committee could be
value when there is change i
tors. The committee can keep th
tor from being hurt. It can be
in securing the right successor

**III. Mistakes made by some p
relations committees.**

A. Some committees seem
ignorant of the functions of the
mitee. They give evidence tha
have never read the Discipline.

B. Some ignore the first two
tions (Section I-D, 1, 2 of this
and try to carry out only tha
which refers to the change of pre
(Section I-D, 3 of this paper).

C. Some never meet unless th
set upon making a change in
1. This tends to make the
uncertain and nervous.

NAT G. LONG *is superintendent of the Atlanta (Georgia) East District. This outline was presented to the ministers' conference at Lake Junaluska last July.*

starts hurtful rumors in the
ation.
me arrogate to themselves the
y to act on their own, utterly
dent of the official board or the
y conference.
hey seem to think it is their
re or call a preacher.
hey seem to think that only
inion for or against a preacher
tant.
hey seem to think they have
right to demand of the district
endent and the bishop exactly
acher the committee in its all-
dgment thinks should come to
urch. They often are indignant
lo not get their man. Sometimes
up discontent in a church be-
eir recommendations were not
by the bishop. They forget, or
ve never even known, that their
ship to the district superinten-
d the bishop is advisory only.
hey forget that they are Meth-
hey try to be Congregational-

me use methods that are hurt-
ne preacher.
hey think of themselves as
ho must keep the preacher sub-
hey are negative rather than

ome use negative methods in
o determine the feeling of the
ation regarding the preacher.
One committee took the
roll and called every member
ed, "Do you want the preacher
or go?" This committee aroused
riticism of the minister which
would have been made except
negative approach of the com-
A preacher had to move as a
f the action of the committee.
One committee held "open
at the home of one of the com-
en and invited all the church
s to come by one Sunday after-
register their feeling for or
the minister. Few men could
an approach like this.
ome act secretly. The pastor
shocked to find that his com-
as been operating behind his

ome committees, when divided
on, have gone in two different
to the bishop—one for the
and one against the preacher.
ses confusion.
ome committees recommend
quarterly conference ask for
's return, and then secretly go
ishop and ask for a move.
ome committees, on the basis
information, throw up a bar-
inst a preacher whom a bishop
appoint. They hurt the minis-
their church.

IV. Who should be on the pastoral relations committee?

A. The 1952 Discipline does not specify particular persons; it says only that there should be not fewer than three, nor more than nine.

1. Some churches appoint persons without reference to their positions in the church. This is not good administration.

B. Some outstanding churches name on the committee whoever holds specific offices such as: chairman of the official board, president of the WSCS, church-school superintendent, chair-

men of the four commissions, chairman of the board of trustees, president of the men's club, president of the young adults, president of the MYF.

1. To name people who hold specific offices will place on the committee the leading officials of the church.

2. A committee composed of leading officials will be a more representative committee. They will represent the chief bodies within the church. They will have a better chance than any other group to know the sentiment of the entire church. Their voice will be more influential.

3. To name such a committee will relieve the pastor of any criticism or charge that he is placing special friends on the committee.

4. If a pastor does not have the leaders with him, he is not likely to be successful in the charge. If he has them with him, he can most likely succeed.

V. How can the committee be made to function more effectively?

A. District superintendent at quarterly conference can hand out and discuss some such paper as this, pointing out the mistakes that are often made and suggesting positive things the committee can do, such as:

1. Learning the duties of the committee. Studying the Discipline, and learning from other committees.

2. Carrying out the threefold function as given in paragraph 145:2.

3. Meeting regularly through the year, with the chief idea of helping the pastor be a more effective leader for the church.

4. Realizing that they are not an independent body, but that they are amenable to the quarterly conference.

5. Accepting the fact that they are advisors only.

a. One committee vigorously opposed a man whom a bishop wanted to appoint to the committee's church. However, when it became clear that the bishop could not send the man the committee desired, and that the bishop felt he should send the man whom the committee opposed, the committee said, "We have honestly represented our point of view, but we confidently leave the matter in your hands." When the man whom the committee opposed was appointed, the committee immediately made plans to give the man a hearty welcome and help him get started in his new pastorate.

6. Accepting the fact that they are Methodists.

7. Avoiding negative methods that are hurtful to the preacher. The committee can sense the situation in a church without carrying on a so-called survey concerning whether the minister should stay or go.

8. Acting always openly and fairly with the minister.

B. Pastor can early in his ministry call together his committee, take them into his confidence, and tell them what their duties are. He can work out an outline similar to this. He can indicate that he is depending on the committee to help him make his ministry effective. He can insist on their counseling him, informing him of conditions he ought to know about, and interpreting his office to the people.

C. Bishop can, when each committee comes before him, spend a few minutes on the particular functions of the committee.

D. Articles for the various *Advocates* can be written by bishops, district superintendents, and pastors on the proper functions of the committee.

E. District superintendent and pastor can arrange for discussions on church administration with groups of laymen, and this matter can be brought in.

F. District superintendent can send out suggestions and instructions to all pastoral relations committees in his district.

The Fountain

Omniscient

One day a man was walking down a country lane when he heard the voice of his little granddaughter coming from the other side of a huge bush. He walked closer and listened. She was repeating the alphabet—A, B, C, D, E, and go forth—but in an oddly reverent sort of way. He waited until she was through and then walked around to find her. "What were you doing, my child?" he asked. "I was praying," she answered. "But then why were you saying your A B C's?" "Because," said the little girl, "I couldn't think of the right words, so I just said the letters, and God will put them together into the words, because He knows what I was thinking."

—Robert E. Goodrich, Jr., in *What's It All About?* (Fleming H. Revell Co.)

The Life to Come

Here in a word or two is the essence of the faith in a life to come, not as a theory which men can argue over and either accept or reject, but as a living, sustaining, life-giving conviction. *All that matters is God.* If God is; if God is love; if God is your Father; if God admits you to fellowship with himself—then the life to come, which is only the continuance of the fellowship already established here, is just as natural and inevitable as the radiation of light or the continuance of the seasons or the survival of living species upon the earth. Without God, nothing matters. What would eternal life be, apart from Him? It is the quality of a life worth continuing, it is the manifestation or the realization of values beyond those of stars and suns, that makes eternal life worth desiring, and leads us to think it real. "Underneath are the everlasting arms" (Deut. 33:27). And with such a faith, if we truly learn from Jesus Christ both how to live and how to die, we too will lay us down "with a will"; we too shall find rest and peace, and victory, in the Father's house; we too shall be able at the last to say, with our Lord,

Into thy hands I commend my spirit;
For thou hast redeemed me,
O Lord, thou God of truth.

—Frederick C. Grant, in *The Passion of the King* (Macmillan Co.)

Doing

The sermon should often issue in definite acts. If we preach on prayer we want people to pray better; if we preach on Bible Sunday we want people to take up a half-used Bible and read it. The meditation of the Roman Catholic books of devotion ends with a definite resolve; can *we* not stress this more? Why can we not hear Christ's voice saying: "Why call ye me Lord, Lord and *do* not the things that I say?" The gap between hearing and doing urgently needs to be closed.

To stimulate the true listening, the preacher must himself be a listener. He must attend with concentrated love while people talk of their preferences and prejudices, their needs and their sorrows. More deeply, he must cultivate the inner listening to God which needs no physical organ of hearing, but uses the "inward ear."

—Dorothy H. Farrar, in *The Preacher's Quarterly* (London)

Men of the Hour

In all generations it has been the voice of the i prophet that has aroused a slumbering Church and ened a dying world. The great need of this generati succession of such prophets to stand in our pulpits p ing the Christian gospel in a way which will enlight intellect, quicken the imagination, stir the conscienc reinforce the will. There are always new truths to l cerned, and unless God's ministers discover the themselves and preach them with power, the wor not be brought to the certainty and confidence of faith. The truth as we have it in Christ is sufficient individual, for society, and for the world; it can given up without darkening the hope of the unive

—Arthur J. Moore, to the Me Board of Evangelism

Safe

On one of my first visits to Boston I was shown the of Nathaniel Hawthorne, I think it was, in one suburbs of that city. It was a large house with a s peaked roof that was pointed out to me. And I no peculiar thing on the roof of the house. Resting on the sides of the roof was something that looked large dollhouse. As I studied it I could see no steps ing up to it, so I questioned my companion. He exp that the house on the roof was Hawthorne's solution problem of a nagging wife. Hawthorne entered it by ing a door in the roof of the house, placing a ladde that to a trap door in the floor of the little house. C the sanctuary, he would pull the ladder up after hir the door in the floor—and he was safe until he go gry!

—Harold A. Bosley, in *Sermons on the Psalms* (& Brothers)

Practice

. . . fundamentally the great churches are secular i tions; they are governments preoccupied inevitabl the regulation of the unregenerate appetites of ma In their scriptures there is to be found the teachi true salvation depends upon internal reform of desi since this reform is so very difficult, in practice the ch have devoted themselves not so much to making re versions, as to governing the dispositions of the verted multitude.

—Walter Lippmann, in *A Preface to* (Macmillan Co.)

Opportunity

According to the biblical view, history is not a suc or cycle of events, but processes ripening into a c opportunity. The significant biblical term is not t the sense of duration; it is time as opportunity or ment. Hence the Bible is concerned not so muc *chronos* (measured time) as with *kairos*, which mea as opportunity. It is God who provides the oppo and who charges the events with their content they may serve as a challenge and evoke a respo every crisis—the deliverance from Egypt, the ex return, the life, death, and resurrection of Chris presents an opportunity, and subsequent history termined by the decision which is taken by man. active throughout in revelation and redemption.

—Harold Roberts, in *Jesus and the Kingdom* (Epworth Press)

w Books on
toral Psychology

ARROLL A. WISE

ING OVER the field for this ter I find two books concerned xiety, a problem which is re- a great deal of attention in pas- ychology today.

ety in Christian Experience, ne E. Oates, is an endeavor to h various forms of anxiety as the pastoral counselor. The has gleaned insights from psy- al and theological sources and ght them together in a way de- to interpret the suffering of in the light of the redemption hristian experience.

ty and Faith, by Charles R. e, Jr., approaches the problem more theoretical analysis, both gically and theologically. It e Christian answer to anxiety xperience of sharing it in the ity of faith which is the gift Each of these books would be to the pastor in his counseling aching.

rospective parents there is a nterpretation of the meaning of h, with a devotional emphasis, ***ce to Parents,*** by Anita Wheat- so for parents, but for the pas- ell, is ***The Personality of the Child,*** by Margaret A. Ribble. s an outstanding authority on tional life of the small child, es many helpful interpretations gestions for parents.

ts on the Run, by Marguerite lard Beecher, is a larger work ubject of parent-child relation- ritten from the Adlerian point One of the emphases in the that of helping the child as- sponsibility.

Fromme's book, *The Psycholo- ks at Sex and Marriage* (Pren- l, out of print), has been re- printed in a paperback edition under the title, ***Sex and Marriage.*** It is good reading for those just married or about to be married.

Understanding People in Distress, by Barney Katz and Louis F. Thorpe, gives a very readable discussion of the more common forms of maladjustment, and their psychological bases. It is comprehensive and accurate, and well illustrated with case material.

Rudolph Wittenberg has written several books about helping others. Now comes ***On Call for Youth*** a discussion of the problems of teen-agers, with suggestions for helping them. This book can be of real help to the pastor or religious educator who counsels much with teen-agers.

Many pastors are active in the support of mental health programs in their community. A solid and reliable work in this area is ***Community Programs for Mental Health: Theory, Practice, Evaluation,*** edited by Ruth Kotinsky and Helen L. Witmer. This book approaches its subject on the level of theory, practice, and evaluation. The contributors are competent persons in their respective fields. It will give helpful guidance to those interested in such programs in their own communities.

The idea of using groups as a means of helping people work out problems and make their own decisions is being developed from different points of view. ***Guidance in Groups,*** by Margaret E. Bennett, brings together material on group approaches from widely different sources. While written primarily for teachers and counselors, its study could be profitable for the pastor, for he also deals with groups. This is a comprehensive and scholarly work.

A paperback edition of ***A Primer of Freudian Psychology,*** by Calvin S. Hall, gives a good elementary introduction to this field at low cost. Larger, more extensive, yet readable, is ***An Elementary Textbook of Psychoanalysis,*** by Charles Brenner. While developed primarily for medical students, it is of equal value to anyone desiring a reliable and understandable presentation of psychoanalytic theory.

The problem of homosexuality is receiving increasing attention today. From England comes a study of the social, legal, and psychological aspects of homosexuality. The study is written for the average reader, but nevertheless, is reliable. It is ***The Other Man,*** by Donald J. West, and would be enlightening to many persons who face this problem in themselves or their families.

Volume X of the annual, ***The Psychoanalytic Study of the Child,*** is at hand. It is a technical work of high quality, for those who have some background in the field. A number of articles in this issue deal with the problems of ego development and learning, and some with the problems of aggression and sexual development.

Pastors send questions about their work to the "Consultation Clinic" in *Pastoral Psychology,* where they are discussed by others with special background. These helpful discussions have been collected in ***The Minister's Consultation Clinic,*** edited by Simon Doniger. They cover a multitude of situations and offer real insight to the busy pastor.

Two books from Roman Catholic writers are ***Psychoanalysis Today,*** by Agostino Gemelli, and ***Pastoral Psychology in Practice,*** by Willibald Demal. The first of these is something of a critique of Freud and Jung, concluding with a chapter in which the pronouncements of Pius XII on psychotherapy are discussed.

The second, translated from the German, is an application of psychological principles to the work of the priest. The Protestant pastor must certainly respect the scholarship and the compassion evident in this book, though he may not be able to accept the dogma.

From the Public Affairs Committee

LL A. WISE *is professor of Pas- ychology and Counseling, Gar- ical Institute, Evanston, Ill., and* of Pastoral Counseling: Its nd Practice (*Harper & Broth-*).

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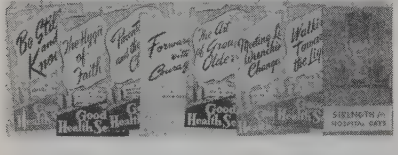

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comes a new pamphlet, No. 228, ***New Medicines for the Mind, Their Meaning and Promise,*** dealing with the new drugs for the treatment of mental illness which are getting so much publicity.

Journal of Psychotherapy as a Religious Process, Volume III, makes its appearance. This annual is largely an interpretation of Rankian and Jungian religious concepts as applied to psychotherapy.

Alcoholism, a disease, is undergoing deep and serious study. Two new books embody some of the results of this study. ***Alcoholism: Its Scope, Cause and Treatment,*** by Ruth Fox and Peter Lyon, is a very readable and authoritative discussion of causes and treatment for alcoholics and their families, along with a list of agencies for the treatment of alcoholics.

Etiology of Chronic Alcoholism, edited by Oskar Diethelm, is a more technical work, and the most comprehensive statement of the problems of alcoholism that is available today in any single book, combining research material from the field of pharmacology, medicine, psychology, cultural anthropology, and psychiatry.

In a new translation of Martin Luther's, ***Letters of Spiritual Counsel,*** one can see the Great Reformer's compassion for persons in all sorts of difficulties and his prodigious use of the pen to bring the Gospel to suffering individuals. Throughout these letters the emphasis is on faith; Luther seeks to nourish and strengthen the faith of the sufferer, and to hold him steadfast in the midst of his tribulations.

The book is a living illustration of the relevance of the Gospel as a living relationship with God in Christ, even though it finds expression in thought forms and explanations of human suffering that we would hardly find useful or acceptable today. This is excellent devotional reading for the pastor.

Books Reviewed

ANXIETY IN CHRISTIAN EXPERIENCE, *by Wayne E. Oates. Westminster Press, 156 pp., $3.00*

ANXIETY AND FAITH (Toward Resolving Anxiety in Christian Community), *by Charles R. Stinnette, Jr. Seabury Press, 209 pp., $3.50*

THE PERSONALITY OF THE YOUNG CHILD, *by Margaret A. Ribble. Columbia University Press, 126 pp., $2.75*

PREFACE FOR PARENTS (Counsels for the Expectant Mother and Father), *by Anita Wheatcroft. Seabury Press, 95 pp., $1.75*

PARENTS ON THE RUN, *by Marguerite and Willard Beecher. Julian Press, 238 pp., $3.50*

Dr. Allan Fromme's book on S
MARRIAGE. *Barnes & Noble, 2*
$1.50 (paper)

UNDERSTANDING PEOPLE IN D
(Emotional and Mental Diso
Their Cause, Care and Cur
Barney Katz and Louis P. T
Ronald Press, 357 pp., $4.00

ON CALL FOR YOUTH (How to
stand and Help Young Peopl
Rudolph M. Wittenberg. Asso
Press, 241 pp., $3.50

COMMUNITY PROGRAMS FOR M
HEALTH: Theory, Practice, E
tion, *edited by Ruth Kotinsk*
Helen L. Witmer. Harvard Uni
Press, 362 pp., $5.00

GUIDANCE IN GROUPS, *by Marg*
Bennett. McGraw-Hill Book C
pp., $5.50

A PRIMER OF FREUDIAN PSYCHOL
Calvin S. Hall. Mentor Book
American Library), 128 pp., 3
(paper)

AN ELEMENTARY TEXTBOOK OF P
ANALYSIS, *by Charles Brenner.*
national Universities Press, 2
$4.00

THE OTHER MAN, *by Donald J.*
Whiteside and William Mor
Co., 224 pp., $4.00

THE PSYCHOANALYTIC STUDY
CHILD, VOL. X, *edited by Ruth*
et al. International Universities
394 pp., $7.50

THE MINISTER'S CONSULTATION
(Pastoral Psychology in A
edited by Simon Doniger. C
Press, 316 pp., $3.95

PSYCHOANALYSIS TODAY, *by A*
Gemelli (trans. by John Chap
vator Attanasio). P. J. Ken
Sons, 153 pp., $2.50

PASTORAL PSYCHOLOGY IN PRACT
Willibald Demal (trans. by J
W. Conway). P. J. Kenedy &
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JOURNAL OF PSYCHOTHERAPY AS
LIGIOUS PROCESS, *edited by*
Rickel. Institute for Rankia
choanalysis, 111 pp.; annual su
tion $2.00, Journal to appear
year, in January (Vol. I, $1.5

ALCOHOLISM: Its Scope, Cau
Treatment, *by Ruth Fox an*
Lyon. Random House, 208 p

ETIOLOGY OF CHRONIC ALCOHOLIS
ed by Oskar Diethelm. Cha
Thomas, 301-327 E. Lawrenc
Springfield, Ill., 240 pp., $6.75

LUTHER: LETTERS OF SPIRITUAL C
(Vol. XVIII, "Library of C
Classics"), *edited and transl*
Theodore G. Tappert. West
Press, 367 pp., $5.00

ened with a age from God

DEN OF THE LORD, *by Ian Mac-n. Abingdon Press, 157 pp.,*

N T. GALLOWAY

s the best book on preaching has been my privilege to read a month. It is born and bred best British tradition. Ian Mac- must be an outstanding r. He writes as one having y; if his sermons carry the of the Lord" with the grace of language which he exhibits in this volume, he is indeed a great preacher.

HERSON

The four chapters of the book are designated "The Burden," "The Man," "The Craft," "The Encounter." The integrating principle is found in the title. The author the biographer of Phillips who wrote that the great r "appeared like one burdened nessage from God." He goes on ere.

gure of the burden is intrinsi- confining and oppressive to do to the ideas Macpherson seeks y. Any less gifted author would undered in it. But he writes, true sermon is a Bethlehem. t the star sparkles and about ner troops of shouting angels. it, wise men bring their gifts themselves, and the world is lad by the coming of the " A man who can write like s not founder.

oint of view of the author is epresented in his admonition, your preaching, always start stated verse or passage from y Book." This may suggest to at he is chained to the past and ful of modern homiletical op- ies. Not so. He is in a great n. He knows the literature and ies of his tradition and vali- em with ample and apt quo- and with lucid argument. He he preacher to begin with the ut he suggests a variety of ways h a sermon.

ook is a rich mine of suggestions for ministers of all ages and stages. Even when dealing with the old familiar problems, he handles them with such freshness and skill that it is a delight to anticipate each new page. When referring to the use of books of illustrations, he says, ". . . the preacher who borrows an anecdote from such a manual must feel somewhat as does an angler when, having fished all night and taken nothing, he calls at the fishmonger's shop on his way home in the morning to spare himself the shame of an empty basket! Trout bought off the slab, however, never taste nearly as fresh as when you have hooked them yourself in the foaming river. Therefore, do your own angling!"

This book will be an inspiration to any minister with "a trawling eye."

New Light From The Dead Sea

THE DEAD SEA SCROLLS, *by Millar Burrows. Viking Press, 435 pp., ill., $6.50*

By WALTER G. WILLIAMS

During Millar Burrows' term of office as director of the American School of Oriental Research at Jerusalem in 1947-48, most spectacular discoveries were made in Palestine. Ancient biblical manuscripts and other manuscript materials were found accidentally by young Arabs, Tamireh Bedouins.

Excited by their good fortune, the Arabs contacted various agents in an attempt to obtain great financial reward for their "antikas." The ancient scrolls were divided between the men, and part of them came into the possession of St. Mark's Syrian Orthodox Church in Jerusalem, and the remainder were obtained by Professor Sukenik for Hebrew University. It was in February, 1948, that the scrolls first came to the attention of the American School of Oriental Research as the Syrian Church leaders sought help in identifying the scrolls.

Burrows was on a business trip for the school at the time, but John Trever, a student of Burrows' residing at Jerusalem that year, was able to give the Syrians the help they needed. He quickly recognized the importance of the scrolls, the oldest Bible manuscripts ever to be found. His identification of the Book of Isaiah, and his diagnosis of the great age of the documents, stand as tribute to his skill and training.

With the return of Burrows to the campus, further inquiries were made. From that time on, the class work of the American School centered around the newly discovered scrolls. Burrows, therefore, has been intimately associated from the beginning with the Dead Sea Scrolls.

Since the original discovery, much other material has come to light, some through clandestine digging, others through legitimate excavation and search. Every Old Testament book, with the exception of the late book of Esther, is now represented in whole or in part by scrolls and scraps found in the caves. These caves are in the bluffs on the west side of the Dead Sea and at the northern end.

An immense amount of work has been done, both in the field and at the scholars' desks. To keep abreast of the many articles and books that have been written is a good-sized task. Burrows has not only kept himself informed, but he has made many contributions to this increasing body of information.

This volume is a culmination of many years of study and research. It is the best volume now available for a complete study of the newly found scrolls, and it is written not for the scholar, but for the layman and pastor who wishes to keep informed. Yet there is information for the scholar also.

Fair evaluation is made of the various theories that have been proposed concerning dates of the scrolls, the nature of the community which produced them, their implications for studies of Jewish and Christian religion, and our knowledge of sectarian groups in Palestine immediately before the days of Jesus and during his lifetime.

A complete bibliography of more than four hundred articles and books is furnished, and will enable the more serious reader to pursue his investigations fully. The plates and maps give the necessary orientation for an appreciation of the great significance of the discovery of these scrolls.

Burrows gives his own translation of the more important documents: the Damascus Document; the Habakkuk Commentary; the Manual of Discipline; selections from the War of the Sons of Light with the Sons of Darkness; and selections from the Thanksgiving Psalms.

None of the ancient manuscripts had title pages. All titles of nonbiblical books are therefore proposals of modern translators and are designations of contents. In the case of the Manual, the contents were clearly rules and regulations for a highly organized religious community. Burrows, a non-Methodist, immediately thought of the Methodist Discipline, and the title "Manual of Discipline" was adopted as a most appropriate one.

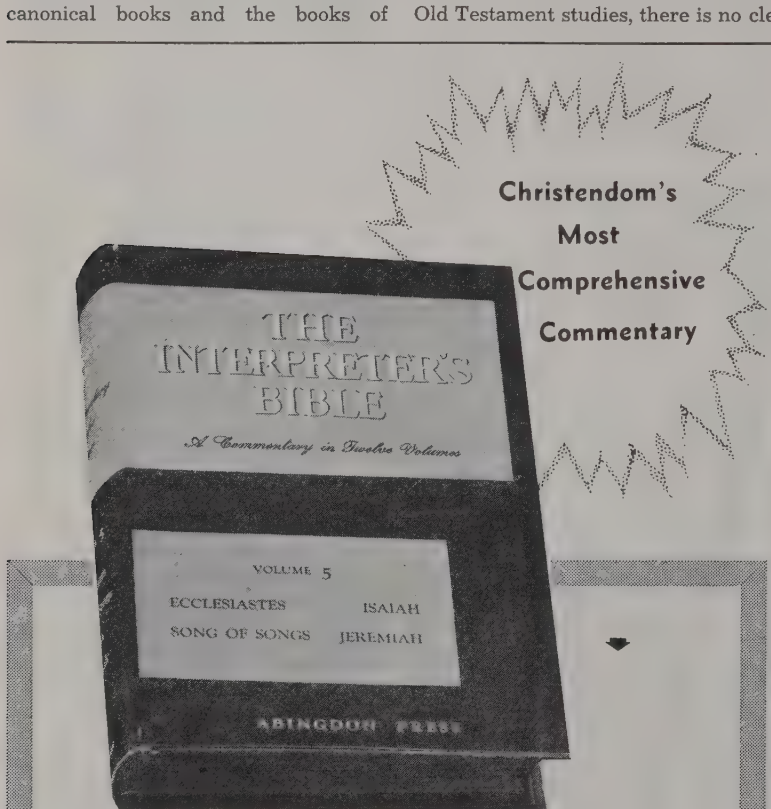
Space permits only the noting of some of the more important implications of

the new discoveries: Copying books of the Bible in the two centuries before Christ and during his days was an occupation to be followed only after long and careful preparation; there has been care exercised in such copying and relatively few changes have been made across the centuries; but it is also clear that the text of the Old Testament had not yet been firmly fixed by the time of Jesus.

There is also evidence that in late Jewish and apostolic times there was no clear distinction between Old Testament canonical books and the books of apocalyptic nature. There is evidence likewise of the strong Messianic expectation in that period. One small document has been reported, unfortunately not mentioned by Burrows, in which there is a list of the Messianic prophecies currently accepted in the Dead Sea Community.

Many gaps in our knowledge have been filled in concerning the writing of manuscripts, the form of the writing, changes in grammar, vocabulary, and spelling. While there are many implications for New Testament as well as for Old Testament studies, there is no clear evidence in this new material would prove Jesus to be a mer any sectarian group such as the or the Pharisees.

We are indebted to Burrows most careful study. I enthusia recommend this volume to all v interested in the history of ou and of our faith.



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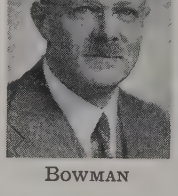
THE DRAMA OF THE BOO REVELATION, *by John Wick man. Westminster Press, 1 $2.50*

By GEORGE B. CAIRD

This book is written with the laudable object of making the of Revelation intelligible to the ality of Christian readers. It c new translation and a new prese of the work as a drama of seve each act being divided into scenes. The drama is accompan a brief commentary which gui reader throu complexi John's symb John Wick man has sho mirable restr refusing to o this comm with a mass tail which discoura readers for he is writin book is thor suitable for putting into the ha the puzzled layman, and will ce lead those who read it to a real ciation of John's visions.


BOWMAN

But when all due tribute ha paid, it must be added that th fails to satisfy at two points. Fi dramatic arrangement is just to to be true: the division of the R tion into seven times seven sc achieved by two rearrangements text and by relegating whole ch to the rank of stage setting.

Moreover, it is misleading to c Revelation a drama. For althou dramatic quality of John's descr is unquestionable, his visions la movement of plot which we ine associate with drama, and Acts I V, and VI all deal with the same of events from different points o

Second, there are too many of exegesis which are unconv "The spiritually mature o churches" may be a phrase read telligible to the American Chris today, but is it really what John

angels of the churches? The
ea in heaven is said to be "sym-
iat purity without which man
pproach God"—an explanation
aves us guessing why there is
for the sea in the new heaven
nal vision.

ar in heaven is so thoroughly
ologized" that it is almost ex-
away, since to the author war
en is "an utterly preposterous
nd we are left to wonder why
t the necessity of a new heaven
as a new earth.

good that the modern mind
be confronted with John's vi-
must the modern mind be con-
h a version which side-steps
hs along with the difficulties?

Second Assembly

EVANSTON REPORT (The
d Assembly of the World
il of Churches, 1954) *edited by*
. *Visser 't Hooft. Harper &*
ers, 360 pp., $5.00

C. HOMRIGHAUSEN

hose who wish to know what
at the Second Assembly of the
Council of Churches at Evans-
ois, in 1954, this volume is re-
eading. Those who attended will
read this book not only to re-
eir memories, but perhaps to
learer understanding of what
v and heard!

olume is divided into interest-
ions. After a discussion of the
e of the Assembly, the subjects
d are as follows: a narrative
of what happened each day;
ement on the Report of the Ad-
Committee on the Main Theme;
ussion of the Message; the re-
the six sections; and the reports
various committees (Structure
unctioning of the Council,
Policy, Studies, Ecumenical
Inter-Church Aid and Service
gees, Information, Finance, and
ional Affairs, Credentials, and
tions).

is attached a list of those pres-
the member churches of the
and appendices of various
he most interesting and signifi-
which are the recommendations
g the Study Department, the
nt on the hope of Israel, and
ements of the delegates of the
Reformed Churches of South
and of the Eastern Orthodox
s concerning the main theme.
it is *one* thing to review this
which is in a sense the official
f the Evanston Assembly, and
e *another* to review the Assem-
bly itself. There are a great many opinions regarding the latter. These opinions concern themselves with this second stage in the development of the organized ecumenical movement.

Granted, the Evanston Assembly was concerned about too many things at one time; it dealt with profound subjects in too short a time; it tried to combine a popular assembly, a business meeting, a theological discussion, and a worshiping congregation, and by so doing attempted too much. Granted, the gymnasium in which the large meetings were held had poor acoustics; the weather during much of the time was beastly hot; it was disappointing not to be able to have a common Communion service. Oh, grant a lot of things that were frankly frustrating and disappointing!

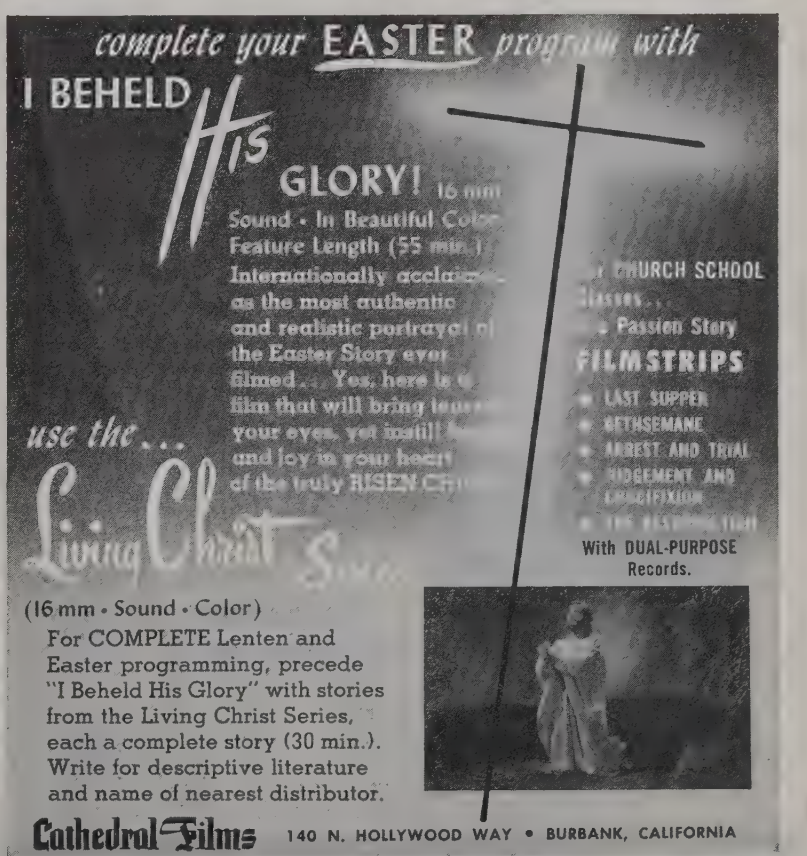
Nevertheless, Evanston was a great event for the Christian churches of the world. It did discuss grand subjects; it did approve and proclaim a Message; it did establish the World Council of Churches on more solid foundations; it did issue great Sectional Reports on some of the hottest problems which confront the world; it did reorganize the World Council and its agencies for more effective study and work; it did provide the delegates (and some from behind the Iron Curtain) with fellowship in worship and discussion and friendship; it did give the public through press and pageantry a witness which was unique and will not be duplicated again.

At Evanston, Christians talked together about the most divisive matters without breaking up; on the contrary, they frankly agreed to differ but to remain together in their common allegiance to Jesus Christ.

Now, does this volume give a good account of what happened at Evanston? To me it does, although no book can recapture and convey to the reader the reality of what we saw and heard and experienced at Evanston. Supplementary color slides can add something to this book. Recordings of speeches made at Evanston are also available to make the whole event come to life.

Those who "took the minutes," or "gained the sense of the meeting," did a good job. The reader of this volume will gain a rather live and authoritative knowledge of what was said and done at Evanston.

There are some things, however, this book can never express: the "politics" that took place behind the scenes, the



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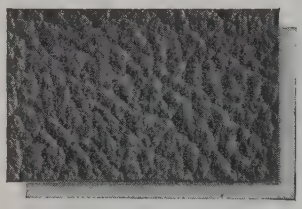

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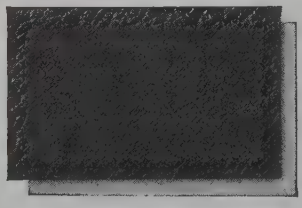

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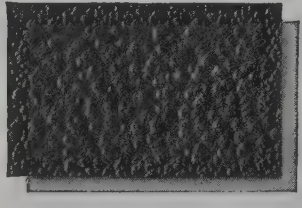

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theological discussions that took in small circles, the exciting pres ferences, the moving speeches tha made in sectional meetings, the co garb of church dignitaries march procession, the fine interplay of with-mind in the sessions on Fait Order, the moving addresses Charles Malik or a D. T. Nile thrilling testimony of younger ch men as they interpreted the revo in Asia, the spectacular pagea Soldiers' Field. These no written v can capture.

A pastor can make good use volume in a series of lecture-d sion periods with his people. I that every layman would be mo thusiastic about gaining a bett sight into and a knowledge Church in its larger reaches a deeper concerns. After all, laym Church! Perhaps if they unde what the Church is, they might greater interest in being living bers of the great Church.

Essays on Augustine

A COMPANION TO THE STUD ST. AUGUSTINE, *edited by W. Battenhouse. Oxford Univ Press, 425 pp., $5.50*

By WOODROW A. GEIER

The sixteen contributors to thi ume are united in their belief significance of Augustine for th and culture. Each pays his tribu his own individual way, to the Doctor of Grace whose works helped to shape the character of ern civilization. Their central the editor says, "is the continuing ity of Augustinian wisdom."

While the essays are excelle the most part, the volume bea handicap of inevitable disunity duplication. The editor's task of izing the collection appears to been extremely difficult.

Some of the chapters will app the general reader; others to th dent specializing in various aspe Augustine's theology. The atter achieve too many purposes limi collection for both the general and the theologian.

But the volume adds much literature on Augustine. Esp penetrating and well-expressed a essays by Roy W. Battenhouse, E. Roberts, T.S.K. Scott-Craig, S R. Hopper, Robert E. Cushman, W A. Christian, and Albert C. These contributions will help th dent define the essential iss Augustine's thought.

stian Responsibility

TO THE GOOD LIFE, *by A. Spurrier. Charles Scribner's 48 pp., $3.50*

C. WESTENBERGER

Guide to the Good Life, William urrier has produced a helpful ealing with the relation of the an faith to daily living, and it en in language which the layman dily grasp.

URRIER

author does not attempt to an- l of the many ethical questions which confront the Christian today; in fact, he does not try to answer finally any of them. His approach is from the standpoint of certain theological suppositions. They are: 1) that man has a tendency to be egotistical, self-centered—due to his sinful nature; man cannot of himself attain d life or approximate perfection; the ultimate ethical goals are n for imperfect man in an imper- iety.

these things are true, man must that any decision which he is with mixed motives and im- understanding. This calls for humility and Christian love and

author does not write from an tower," nor does he express an ist point of view. Spurrier is of the various currents which valent in the stream of life to-

most helpful parts of the book ose portions where the author is argument and summarizes the s which he has made in his pres- n. Chapters on "Doctrinal Basis stian Ethics" and "Personal At- Toward Social Problems" were ost helpful to me. Herein the gives us an insight into his of approach and the basic Chris- sumptions upon which our ethic e posited. Every question, he must be approached from the int of "justice and love."

formula runs throughout his ent of such questions as neigh- ss, truth-telling, courtship, mar- ex, divorce, vocations, the state, economics, international rela- ace relations.

e final chapter the author deals notivation to the good life. He rightly states that knowledge is not enough, although it is essential. Beyond knowledge there must be the desire to do the will of God and a genuine concern for all of God's creatures. This can come only through the conversion of the old sinful, self-seeking man to a new man in Christ.

Fruitful Century

THE LIFE OF ST. LOUIS, *by John of Joinville* (translated and edited by Rene Hague), *306 pp., $3.75;* THE MONGOL MISSION, *edited by Christopher Dawson, 246 pp., $4.00; Sheed and Ward ("The Makers of Christendom" series)*

By ALLEN CABANISS

With these two books we are transported at once into that most fruitful century of European civilization, the thirteenth. The Sire de Joinville sets before us in all his vitality as well as his godliness the royal saint of France (King Louis IX) who has left his name all over the Americas in Louisiana, St. Louis, Louisville, San Luis Rey, San Luis Potosi, and many other places.

Once again we see him holding court under the oak of Vincennes; we hear his unsaintly remark that "a layman, as soon as he hears the Christian faith maligned, should defend it only by the sword, with a good thrust in the belly, as far as the sword will go"; but, above all, we travel with him through Egypt and the Near East on the holy mission of crusade. It is a lively, convincing picture of an active man and an exciting era now brought to us in English garb.

More subtle but no less important is the record of *The Mongol Mission,* a series of narratives and letters of Franciscan missionaries to Mongolia and China. Friar John of Plano Carpini in 1245-47 and Friar William of Rubruck in 1253-55 visited the Great Khan in his distant Far Eastern capital of Karakorum long before the more famous Polos went there. Their descriptions, therefore, supplement the better known account of Marco.

Several deep impressions emerge from the reading: first, the intrepidity and daring of humble, unarmed men of God going into a (to them) unknown land among a people whose very name struck terror to the hearts of Europeans; second, the amazing urbanity and kindliness which the so-called "barbarian" despots exhibited toward the poor Europeans; and third, the wonder at what might have been the result for us today if the Mongol khans had accepted the orthodox Christian faith offered to them by the Franciscans. The mind staggers at the possibility But, alas, it was not to be.

Very appealing is Friar William's account of his last audience with Mangu Khan. To the khan's assurance that he had nothing to fear, the Franciscan smiled and quietly replied, "If I were afraid I would not have come here."

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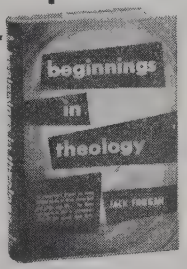

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pagan Roman Symmachus and skeptical American Franklin, the barbarian ruler remarked to European, "As God gave differen gers to the hand so has He given di ent ways to men. To you God has the Scriptures and you Christian not observe them. . . . To us, o other hand, He has given soothsa and we do what they tell us, and in peace."

One Man's Choices

A DEVOTIONAL COMMENT ON THE BIBLE, *by William J. gold. Oxford University Press, pp., $3.50*

By WILSON O. WELDON

When a consecrated preacher, fifty years in the ministry, blends scholarship with the practical nee the layman, his is a worthy u taking. And when he writes in a tional strain on those selected po of the Scriptures which have m most to him, he makes observa that will elicit the careful readi anyone who desires to ferret fro Bible that which is interesting and ing.

The writer of this uniquely arra commentary has done a good job. not complete, as is quite obvious. it is helpful, especially to the lay is also obvious.

In his comments upon the sto Jacob and Esau we come upon sentences: "Even the most passi human devotion, if unprincipled, not bless, but destroy. In her am for Jacob, Rebekah stopped at no Intense mother-love and man power were hers, but these gifts turned to the basest ends. 'The thing in the world is the corrupti good things.' "

I found very high value in the rangement of comments upon the Testament under these categories: Gospel," "The Teaching of Je "The Apostles," "Apostolic Le the Christian Way of Life," "Apostolic Letters: the Chri Faith."

If one is not to be disappointe this kind of book he must remind self constantly that it is one m choices based upon choices for made by the editors of *The Sh Oxford Bible* (Oxford University P $2.50). Thus, as in any choosing, m that is fine is omitted. There is m however, that will illumine a c reader of the Bible and quite m benefit the diligent student.

ng the Gospel ant for Today

STAMENT FAITH FOR TO- by *Amos N. Wilder. Harper & rs, 186 pp., $2.50*

. CUNNINGHAM

book a front-rank American n performs a needed service n Christianity. The title plainly s the purpose of the book, and pose is accomplished in the of a devout Christian scholar. N. Wilder's principal thesis is New Testament faith which was expressed in thought-forms congenial to first-century thinking must be reinterpreted if that faith is to have relevance and make a spiritual impact upon the modern mind. He believes that otherwise thoughtful people today leave the Christian faith out main concerns because they ts essential elements with its ormulations. The message it- ls to be freed from its pre- trappings and made available n the framework of modern

DER

thor points out that a dynamic such as early Christianity was, with ultimates, could not be l in any ordinary idiom but ate a language of its own. This it took from the vivid, emo- charged symbols of the culture ch it emerged. With such lan- spoke to the deepest longings, d hungers of men.

selects three basic elements in Testament faith—the teachings the thought of Paul, and the Gospel—and shows that while e was given in a different nd under different conditions rlying message was the same. thor illumines his thesis by how the scholar Bultmann has vital essence of the Gospel for nan by casting it in the frame- contemporary philosophy. The careful to say, however, that spel can never be completely by any philosophical exer- nust first become a reality in day life of the person present-

undertakes this task of rein- on, Wilder makes it plain that

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he is out of sympathy with some thinkers who "make too hasty a distinction between what we consider elements of abiding value and obsolete elements." I wish that the author had made clearer just how far to go in making this distinction. Of what permanent value is much of the first-century idiom in which the message is carried?

This book is not for light reading. It presupposes a wide background of the study of biblical interpretation. The busy pastor will have to put aside some of his "busyness" and put on his thinking cap if he would lay hold on what is in this book. It will not help him much in preparing next Sunday's sermon, but it will pay rich dividends in knowledge and understanding of the source book of the Christian religion.

While this book may never have a large popular reading—it is not that kind of book—it deserves to stand as a constructive, scholarly work that comes to grips with the perennial problem of making the ageless Gospel relevant and vital to the age.

Within the Stream

THEY WAIT IN DARKNESS, *by George W. Shepherd, Jr. John Day Co., 308 pp., $4.00*

By CHARLES R. BRITT

This book will probably interest only those convinced with George W. Shepherd, Jr., that "what is happening in Africa today is terribly important to all of us." In a release of the American Committee on Africa occurs the comment, "It is time to stop thinking of [Africa] as moving toward the stream of history but not yet in it."

SHEPHERD

Africa is in today's world. The racial, political, economic currents which swirl over this continent greatly affect men and nations who as yet give little thought to this land and to these people.

In 1951 Shepherd became the employee of an African Farmer's Cooperative in Uganda. This book tells of his two years with them, his return to America, and subsequent failure to receive a passport to return to Africa.

Briefly mentioned is the genesis of the American Committee on Africa, while the book concludes with an outline of what Shepherd thinks American foreign policy should be as related to African and colonial peoples everywhere.

While it is possible that Shepherd has a tendency to see in terms only of absolutes with reference to colonialism, and in this work particularly with reference to the British in East Africa, it is also true that this is the story of a period in one man's life who has a strong sense of responsibility for the world's ills (he pays tribute to Schweitzer for this), and strong convictions on human rights.

He does not give to Christian missions full recognition for the role they have had and continue to have in developing the kind of self-reliant, capable African leadership he sees as so desperately needed.

In common with many folks with a strong bias that answers to Africa's problems lie in economics or public health or the indigenous press or vocational education, he does not see that missions have an essential contribution for Africa which is not in his field of agricultural economics or any other of the "secular" specialities.

It appears to me that he does not fully recognize that many African minds are so strongly biased toward political agitation and ambition that this, with the tendency to centralize political, religious, and economic power and prestige in the person of a "chief," will hinder greatly the development of Western-type democracy in Africa.

Positive aspects of this work are, briefly, (1) African leaders are not overidealized. Shepherd recognizes that both personal and cultural handicaps are theirs as they seek to enter Western society completely.

(2) He notes the fear of white men which apparently pervades East Africa and yet is often unfounded in reality, but is a vital force with which to reckon in seeking to ameliorate Africa's social ills.

(3) He notes the relative absence among the "elite" or educated Africans of a service motif.

(4) He recognizes that the problems of East Africa are complicated by the presence of three (not merely two) vigorous races. Indians, Europeans, and Africans are dwelling in East Africa in a maze of competition and suspicion. "Where there is no mutual confidence, there can be no society."

While I am glad for this book, I remain convinced that the work of the mission boards associated with what was the Foreign Missions Conference of North America, remains the truly creative force in the development and reorienting of changing African society.

Life of Billy Sunday

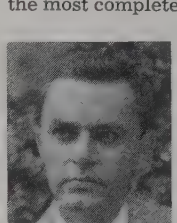
BILLY SUNDAY WAS HIS NAME, *by William G. McLo Jr. University of Chicago Pre pp., $5.50*

By WILLIAM WARREN SWEE

A generation ago historians have considered it only a little le preposterous that such subjects vivals and revivalists should b sided suitable subjects for serio search. The appearance of this b proof that this is no longer true

From every point of view this of Billy Sunday is a distinguish scholarly contribution to our standing of American religiou social trends during the first thr cades of this century.

As a means of gaining an standing of American characte pursuit of religious history p the most complete record, for the reason that r is a far mor versal concer politics or lite or philosophy is justificatio needs any, f careful stu Billy Sunda his revivals.



MCLOUGHLIN

The Christ ligion is ti but the grea ety of wa which it is presented, interprete applied, vary from generati generation. This fact is well illu by Billy Sunday's spectacular His methods and his interpreta the Gospel were outmoded even his death and would find few sup today.

The revival of Sunday's da essentially different from other revival movements in America b it represented an emotional up growing out of circumstances p to Sunday's time.

William G. McLoughlin's study the entire lifetime of Billy Su from his birth in a log cabin near Iowa, in 1862, to his death in C in 1935 at the age of seventy He spent four years in a Soldier phans Home; worked as an under assistant and at other odd jobs; professional baseball for eight His conversion at the Pacific Mission in Chicago in 1886 a marriage to Helen Thompson, a Scotch Presbyterian, marked th important turning points in his

Giving up professional baseba

id Y.M.C.A. job, he was soon to small groups of boys and en on religious subjects. His work created a desire for self- ient which led to his enrol- the Evanston Academy for a dy; he paid his way by coach- aseball team at Northwestern y.

93 depression made it neces- Sunday to find more lucrative ent and at the invitation of r Chapman, then the most l of professional evangelists, d Chapman's organization as man and general factotum. 's decision to accept the pas- John Wanamaker's Bethany in Philadelphia left Sunday with a wife and two small

n this state of uncertainty, an came from some ministers in country town of Garner, Iowa, ct a revival campaign. This direct answer to prayer, and y Sunday was launched on a er. Through the helpful advice an, the Garner meetings were , and invitations came from ll towns. It was in these re- etings that Sunday began to new type of revivals, in which more laughing than weeping; d-clapping than amens.

apter entitled "Big Business ord" is a lively account of the of the business organization nday campaigns; the steadily g size of his staff, as campaigns nned in larger and larger nday demanded that special es be built according to his ions; required the raising of ce fund running into the thou- ith the inevitable result that laymen became increasingly t in the planning stage of y campaign.

was a steady increase in the staff; in 1917 the specialists l seventeen, not counting Mrs. The expense of the Sunday the New York campaign was or a period of ten weeks.

chanical efficiency of the Sun- vals, however, "would have l to little had he not preached people wanted to hear." And onded particularly to his at- gely by ridicule, on such doc- Darwinism and the modern the Bible. There was general response to his defense of nialism. He also stressed, at inference, that conversion ed salvation here and here- l it also brought inevitable

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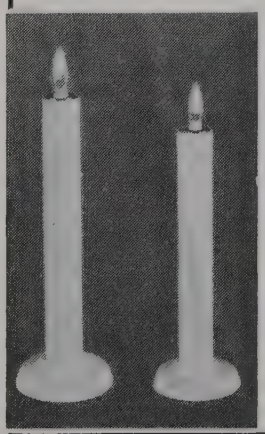

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Sunday never claimed that his sermons were completely original, but as the author states, had he given credit for all the material he borrowed, there would have been little left. But this can be said, on much of what he borrowed he put his own stamp. To a large degree Sunday appealed to the middle and upper-middle class, and reached very few of the social derelicts. Thus his meetings were always orderly and emotionalism was played down. Mrs. Sunday said that enthusiastic religion is undignified, a sign of ignorance, lack of manners, and excessive provincialism.

It was inevitable that Sunday should have had many imitators and by 1915 the evangelistic field was crowded with them, tending to cheapen the whole evangelistic approach. Then too, the great crusades, such as prohibition, had now been won and the people were tiring of world saving, city clean-ups, and crusades in general. The movies, the radio, and the automobile afforded better entertainment than tabernacle revivals, and the Sunday era was over by the middle nineteen-twenties.

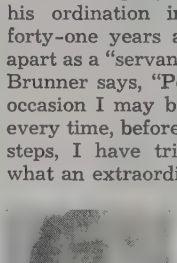
During the course of his colorful career Billy Sunday had conducted more than three hundred revivals; had addressed more than 100 million people, without the aid of radios or loudspeakers; persuaded more than a million to walk down the sawdust trail; and received, it is said, millions of dollars in freewill offerings.

Brunner's Preaching

THE GREAT INVITATION AND OTHER SERMONS, *by Emil Brunner* (translated by Harold Knight). *Westminster Press, 188 pp., $3.00*

By LYNN H. CORSON

On the occasion of preaching his last sermon in the cathedral church in Zurich before beginning a teaching assignment in Japan, Emil Brunner recalls his ordination in that same church forty-one years ago when he was set apart as a "servant of the divine Word." Brunner says, "Perhaps on this special occasion I may be allowed to say that every time, before climbing these pulpit steps, I have tried to realize afresh what an extraordinary privilege it is to to be allowed to preach the gospel of Jesus Christ to a great congregation." For him, the preacher is called upon to "expound the Word of God alone."



BRUNNER

This is precisely what Brunner has done in this series of sermons preached in the Fraumunster at Zurich. They were brought together and made ready for publication by Brunner's son, H. H. Brunner, and are the first pu sermons of Emil Brunner. He upon preaching as "a living occ which can only very imperfe crystallized in writing." As I rea I found myself wishing that long ago overcome his natural tance to make a literary docum of so warm and intimate a t preaching.

The sermons spoke to me in and forceful way. He has cho great themes and has not avoi difficult texts. I kept feeling a that here was a man who had the heart of the matter. There is slightest trace of the condes which might have been presen a man of eminent intellectual tries to make truth plain to the man. On the contrary, there is and disciplined simplicity abo preaching. He makes you stret mind but he does not lose you, stay with him to the end.

You sense immediately the di between the American and the nental pulpit. In *The Great In* there are no telling illustration are few quotations from the there is no public sharing o dences, not a poem is quoted in t two sermons. There is nothing straight exposition of the Gosp

You say to yourself, this preaching would get a poor he America; all the public entert features, so characteristic of ou are lacking. And while you are it, you feel half ashamed that

He finds man "with his belove I ought rather to say the pampe with which he is in love," block action of the love of God. The all sin is the "magnifying of th In the cross, the love of God "c man," demanding obedience bu ing peace. It is a pure gift tha might tempt us to reject as fan myth. If we receive it, we mus "to put aside our intellectual cency and to accept it as the gift in childlike sincerity, as the old woman might do."

This is the essence of the C contention and the heart of Br message. It is doctrinal preachin temporary in language, touche artistic grace, warmed with eva zeal, challenging to the intelle moving the heart to surrende seems to lack a certain social c it must be remembered that o foundations rests all our Christia action.

The book brings a kind of bal much of the ephemeral stuff wit the preacher lines his study For this preacher, it has pro necessary corrective. I recomm

Reviewers

CHARLES R. BRITT, pastor of First Methodist Church, Slocomb, Ala.

ALLEN CABANISS, professor of History, University of Mississippi, University, Miss.

GEORGE B. CAIRD, professor of New Testament, McGill University, Montreal, Canada, and author of *Apostolic Age* (Alec R. Allenson, 1955).

LYNN H. CORSON, pastor of Haddonfield Methodist Church, Haddonfield, N. J.

KENDIG BRUBAKER CULLY, assistant professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Ill.

W. J. CUNNINGHAM, pastor of First Methodist Church, Tupelo, Miss.

JOHN T. GALLOWAY, pastor of Wayne Presbyterian Church, Wayne, Pa.

WOODROW A. GEIER, associate director, Department of Public Relations and Finance, Methodist Board of Education, Nashville, Tenn.

E. G. HOMRIGHAUSEN, dean of Princeton Theological Seminary, Princeton, N. J.

WILLIAM WARREN SWEET, visiting professor of American History, Mills College, Oakland, Calif., and author of *Methodism in American History*, rev. & enl., (Abingdon Press, 1954).

WILSON O. WELDON, pastor of Main Street Methodist Church, Gastonia, N. C.

W. C. WESTENBERGER, superintendent of Nashville District, The Methodist Church, Nashville, Tenn.

WALTER G. WILLIAMS, dean of Iliff School of Theology, Denver, Colo.

ɔOKS riefly Noted

ERY (The Art of Mastering), by *E. Stanley Jones. Abing- Press, 364 pp., $1.75*

daily devotional books of E. Jones have been favorites for time. In the concluding reading volume, he says, "We have the point when we talk of ng the Kingdom.' Nowhere are l in the New Testament to build ngdom. The Kingdom is built ne foundation of the world, built e structure of reality. We build urch, but we receive the King-

GOD CAME DOWN, by *An- W. Blackwood, Jr. Baker k House, 71 pp., $1.50*

helpful Christmas messages by stor of Northminster Presby- Church, Columbus, Ohio.

LD THE GLORY, by *Chad sh. Harper & Brothers, 156 $2.00*

lpful devotional book published "Harper Book for Lent." Chad attempts to show how we can ze God not only supremely in but also in life's ordinary "Ordinarily our eyes cannot or ot behold the glory. They see ight as colorless, and therefore see it. But God is merciful and . . . He makes blind eyes to see."

VERING BURIED WORLDS, *ndre Parrot (translated from French by Edwin Hudson). osophical Library, 128 pp., 5*

is the first volume in a series udies in Biblical Archaeology," chief curator of the French Na- Museums and director of the Archaeological Expedition. This s brief and readable, containing raphs of the finds of the Mari tion.

EGEND OF THE BAAL-SHEM, *Martin Buber (translated from German by Maurice Fried-). Harper & Brothers, 222 $3.00*

Jewish lore of the eighteenth comes this volume collected by ell-known writer and philoso- Martin Buber. He introduces the ith a descriptive account of the n, a Jewish sect of Eastern that continues today. Then twenty stories tell of the life of its founder, Rabbi Israel ben Eliezer, called the Baal-Shem, which means "the Master of God's Name."

THE GREAT REALITIES, *by Samuel H. Miller. Harper & Brothers, 181 pp., $2.50*

Well-known for his devotional books for laymen, Samuel Miller writes here of man, God, prayer, worship, faith, love, and peace.

THE CHURCH AND THE FOUR-YEAR COLLEGE, *by Guy E. Snavely. Harper & Brothers, 216 pp., $3.50*

A well-known Southern educator, formerly executive director of the Association of American Colleges, appraises here the relationship of the church to the four-year college. He records the contribution of the church to higher education in the United States from colonial times down to the present. There are chapters on colleges of various Protestant denominations and of the Roman Catholic Church.

GROWING INTO FAITH, *by Kendrick Strong. Christian Education Press, 126 pp., $2.50*

An interpretation of the meaning of faith by the pastor of Brooklyn Heights Congregational Church, Cleveland, Ohio.

MY LIFE FOR MY SHEEP, *by Alfred Duggan. Coward-McCann, 341 pp., $5.00*

A biography of Thomas A. Becket, the twelfth century priest who met a martyr's death as Archbishop of Canterbury.

THE BIBLE SPEAKS TO YOU, *by Robert McAfee Brown. Westminster Press, 320 pp., $3.00*

Here is an excellent volume to place in the hands of laymen to help them read and understand the Bible. An interpreted meaning for today. The chapters are developed around answers to questions which people are asking today.

A THEOLOGICAL GERMAN VOCABULARY, *by Walter M. Mosse. Macmillan Co., 148 pp., $2.75*

This would appear to be a most valuable aid to any student of German. It contains basic theological expressions, which need to be understood in reading theological texts. The author has lectured on theological German at Union Theological Seminary in New York, Princeton Theological Seminary, Yale University Divinity School, and the Theological Seminary of Drew University.

WHY YOU SAY IT, *by Webb B. Garrison. Abingdon Press, 448 pp., $3.95*

Fascinating is the word for this book which gives the stories behind many words and phrases that are used every day without much awareness of their origin. A few words, of religious derivation, were published previously in THE PASTOR. This volume is as useful as it is interesting.

SCRIPTURE AND TRADITION, *edited by F. W. Dillistone. Seabury Press, 150 pp., $3.00*

A collection of essays, from the Anglican viewpoint, discussing the relation of the Bible to the developing tradition of the church. The opening chapter outlining the problem is by the editor, who is chancellor of Liverpool Cathedral and formerly professor of Theology at the Episcopal Theological School in Cambridge, Massachusetts.

THE CHRISTIAN CASE FOR ABSTINENCE. *Association Press, 193 pp., $3.00*

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(*Continued from page 1*)

shall be renumbered so as to be included in the North Central Jurisdiction. These conferences are East Tennessee, Lexington, Louisiana, Mississippi, Tennessee, and Upper Mississippi.

"3. According to the same plan the following paragraphs shall be renumbered with the accompanying conferences so as to be included in the South Central Jurisdiction: 1768, Central West; 1779, Southwest; 1781 Texas and 1784 West Texas.

"C. If and when the above provisions become effective bishops of the present Central Jurisdiction shall be transferred in accordance with paragraph 38."

The provisions proposed in the above memorial do not constitute complete desegregation as many extremists, including myself, would like to see. But at this stage of our cultural and religious development this plan is preferable to the continuance of the segregation principle in the Constitution of our church. It does constitute the logical next step and should receive serious consideration. . . .

LOYD F. WORLEY
First Methodist Church
Hartford, Conn.

Without Disintegration

EDITOR: The church is greatly indebted to the Editor of THE PASTOR for the factual summary of the Central Jurisdiction issue which appeared in the September number, and to A. Dudley Ward for the discriminating analysis of the fundamental questions at stake which was published in the *Christian Advocate* ["The Problem That Besets Us," Sept. 8]. . . .

All developments to date justify the conclusion that the General Conference of 1952 acted wisely when it enacted Paragraph 538 of the Discipline. But the implementation provided therefor was unnecessarily cumbersome. The coming General Conference is under weighty obligation to remove, wherever possible, the road-blocks established by its predecessor.

At least seven annual conferences have invited the Central Jurisdiction congregations located within their bounds to transfer their conference membership. A blanket enabling act permitting the free transfer of congregations between jurisdictions, when requested and sanctioned by the annual conferences immediately concerned, is a desideratum.

Such a development is bound to have a deleterious effect upon at least four Negro conferences—Delaware, Washington, Lexington, and Central West. Hence concomitant legislation is required, clothing the College of Bishops of the Central Jurisdiction with authority to dissolve an annual conference if and when the number of its ministerial members falls below fifty and to attach the congregations "orphaned" thereby to the contiguous or nearest conferences of the Central Jurisdiction.

The college should also be empowered to rearrange conferences and areas within the jurisdiction as changing conditions may demand. The principle of self-determination demands that the desires of the Central Jurisdiction brethren be given prime consideration.

Instead of a special study commission as advocated by some conferences, the Council of Bishops should be specifically instructed to act as a continuing study and steering committee in this whole matter. It has access to all the facts, comprises men of both races and is equipped to do a competent job. It should be requested to render a progress report to the General Conference of 1960 and to recommend whether or not a target date should be set for completing the transition.

The jurisdictional system as such should be continued in any event. This writer was a member of the Commission of Sixty-five which had the duty of drafting the plan of union. At first he regarded this device as merely an interesting idea. Fifteen years of trial have convinced him of its worth.

Its built-in protection to minorities—two white and one Negro—has achieved its objective and in addition it has provided the best—if not the only—cushion for softening the impact of excessive regimentation.

Moreover, the church has profited greatly from the wider base of representation afforded by the delegates to jurisdictional conferences. By and large, they have shown as much ability and foresight as the brethren who have been elected to General Conference. . . .

The abolition of the Central Jurisdiction will solve some problems and create others. A sizable decrease in the Negro membership of The Methodist Church is one probable result. But wise or unwise, let the change be made decently and in order. Desegregation without disintegration should be the devout aim of all those who embark on this adventure.

EDWARD LAIRD MILLS
Palo Alto, Calif.

Methodism's Double Standard

EDITOR: "The Methodist church of Old Mystic, Connecticut, made history recently when the all-white congregation voted unanimously to invite a Negro as its pastor." (THE PASTOR, Nov., 1955, p. 15).

Isn't it rather lamentable that in a Christian church such an event should be considered remarkable? What should be remarkable and "historic" to a Methodist is that this Methodist congregation "voted" to "invite" a certain pastor! I thought we had a system in The Methodist Church whereby pastors are "appointed."

What would have happened had the Old Mystic church refused to accept a Negro pastor? Would our bishop have acted with dispatch as did Roman Catholic Archbishop Rummel recently in the case of a church near New Orleans which "shut out" a Negro priest? Services at the church have been suspended by Archbishop Rummel until the church indicates its willingness to accept any priest sent to them (see *The Christian Century*, Nov. 2, 1955, p. 1260).

The Old Mystic event served to point up a question which confuses me at times: do we have a "double standard" in Methodist Church? That is, why is it some churches seem to "call" their p while the great majority have their pointed?

REUBEN W. RA
Methodist Church
Vienna, Ohio

Haunting Feeling

EDITOR: Perhaps Christmas is too in my mind as I read your December I read "A Building for the Future" p. 23] and visualize the elegant edifice its individual, upholstered seats, its of thirty-two ranks, its carefully prote from-the-elements entrances; most its over half a million dollars cost.

In my vision I can imagine a mos pressive program being presented in a setting; but I find it a little diffic imagine meeting the Christ who la head in a manger among the animals had no home nor pulpit, who was to rest in a borrowed tomb.

Perhaps it is not fitting for me to m the thousands of homeless, hungry possessed, wandering a barren and f less earth in search of a crust of It may not be fitting. Yet, at this s I have a haunting feeling that were silent the very stones of Centenary odist Museum might cry out!

MRS. WILLIAM S. SA
Coon Rapids, Iowa

Gives Writer Benefit

EDITOR: I write concerning the no Advent Preaching—December 18—i October issue of THE PASTOR.

The writer said: "Christmas implie the perfect life achieved by Jesus potential for every person. It tells u we can receive and contain God, in of man's ungodliness." I do not know the writer meant by that. But I do that his statement could be interpre mean that Jesus was merely an u man like the rest of us, and that so he achieved perfection by receivin and containing Him. This I do not b

I have given the writer the benefit doubt, and I suppose he did not inte statement to be interpreted as abov

W. W. BLA
Wilkesboro Methodist Church
Wilkesboro, N. C.

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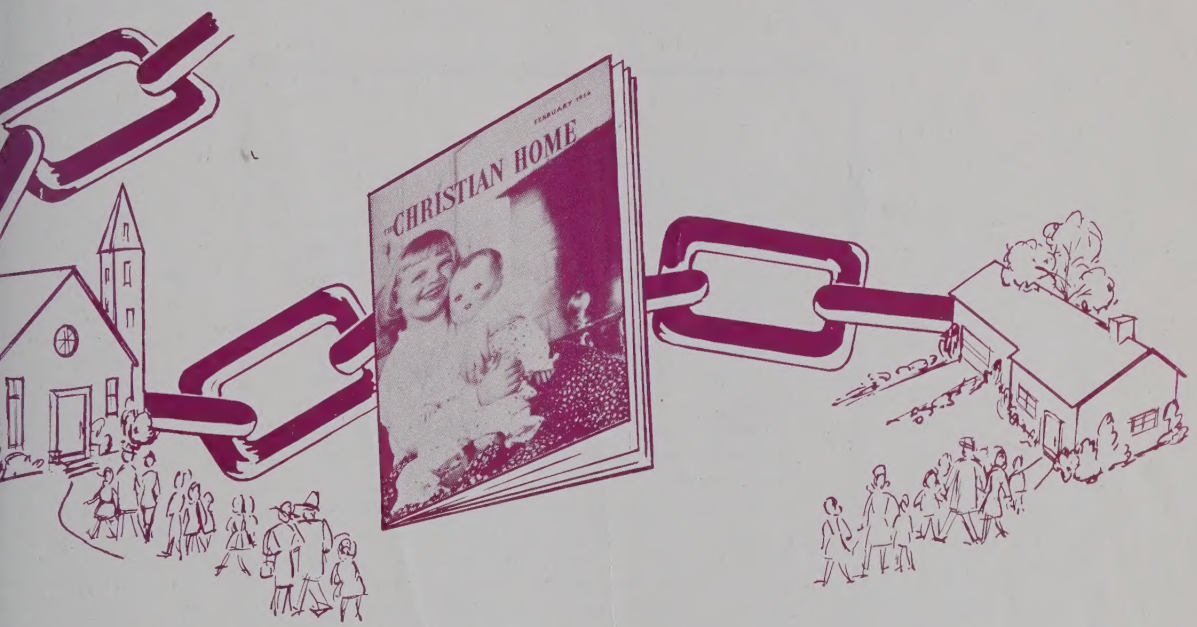

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A Roman magistrate greets a Christian prisoner, standing in the dock, with these words: "I sentence you to death as a follower of the Nazarene." But the prisoner looks unflinchingly into the eyes of the magistrate and replies, "Sir, death is dead. It no longer has power to make me afraid. Our divine Master has conquered death and the grave. He said to us, 'Be not afraid of them that kill the body, and after that have no more that they can do.' "

So Rome lost the one instrument by which it had hoped to put fear into the hearts of these Christians. Little wonder that within three hundred years the cross of the despised Galilean took precedence over the Roman eagle.

To this day the most convincing evidence for the resurrection of Christ is men and women whose lives bear witness to his living reality. . . .

—John Sutherland Bonnell, in *Heaven and Hell* (Abingdon Press)

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